A COMPARATIVE VIEW OF THE STATE AND FACULTIES OF MAN WITH THOSE OF THE ANIMAL WORLD.

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PREFACE.

BY an advertiſement prefixed to the firſt edition of this book, the public was informed that it conſiſted of ſome diſcourſes originally read in a private literary ſociety, without the moſt diſtant view to their publication. The looſe and careleſs manner in which they are written, is too ſtrong an internal evidence that they never were intended for the

public inſpection. But, for what purpoſe they were originally compoſed, and how they came into the world, are queſtions which a reader will never aſk: he has an undoubted right to cenſure them with all the ſeverity which their faults deſerve, and to cenſure likewiſe the author of them, unleſs he could pretend they were publiſhed without his knowledge. The unexpected favor he has met with from the public has encouraged him to correct and enlarge this edition; but when he attempted to treat his ſubject with that fullneſs and accuracy which its importance required, he found it run into ſo great an extent, that he was obliged to abandon it, being neceſſarily engaged in buſi-

neſs and ſtudies of a very different nature. He would gladly have ſuppreſſed ſome ſentiments careleſsly thrown out in the confidence of private friendſhip, which may be liable to miſconſtruction; but he was afraid that, by too anxious an attention to guard againſt every objection, he ſhould deprive the book of that appearance of eaſe and freedom in which its only merit conſiſted. When we unboſom ourſelves to our friends on a ſubject that intereſts us, there is ſometimes a glow of ſentiment and warmth of expreſſion that pleaſes, tho' it conveys nothing particularly ingenious or original.

The title of the book does not well expreſs its contents. The public

is too well accuſtomed to books that have not much correſpondence with their titles, to be ſurprized at this. But it would have been an impoſition of a worſe kind to have changed the title in this new edition. The truth is, the ſubjects here treated, are ſo different, that it was impoſſible to find any title, that could fully comprehend them. Yet unconnected as they ſeem to be, there was a certain train of ideas that led to them, which it may not be improper to explain.

When we attend to the many advantages which Mankind poſſeſs above the inferior Animals, it is natural to enquire into the uſe we make of thoſe advantages. This leads to the conſi-

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deration of Man in his ſavage ſtate, and through the progreſſive ſtages of human ſociety.

Man in his ſavage ſtate is, in ſome reſpects, in a worſe condition than any other animal. He has indeed ſuperior faculties, but as he does not poſſeſs, in ſo great a degree as other animals, the internal principle of inſtinct to direct theſe faculties to his greateſt good, they are often perverted in ſuch a manner as to render him more unhappy. He poſſeſſes bodily ſtrength, agility, health, and what are called the animal faculties, in greater perfection, than Men in the more advanced ſtates of ſociety; but the nobler and more diſtinguiſhing prin-

ciples of human Nature lie in a great meaſure dormant. Like a beaſt of prey he paſſes his time generally in queſt of food, or in ſupine ſloth. He often diſplays the inſtinctive courage of a Tyger or the cunning of a Fox, tho' ſeldom tempered with that ſpirit of equity, generoſity, and forgiveneſs, which alone renders Courage a virtue.

There is a certain period in the progreſs of ſociety, in which Mankind appear to the greateſt advantage. In this period they poſſeſs the bodily powers and all the animal functions in their full vigour. They are bold, active, ſteady, ardent in the love of liberty and their native country. Their manners are ſimple, their ſocial af-

fections

*fections warm, and though they are much influenced by the ties of blood, yet they are generous and hoſpitable to ſtrangers. Religion is univerſally regarded among them, though diſguiſed by a variety of ſuperſtitions. This ſtate * of ſociety, in which Nature ſhoots wild and free, encourages the high exertions of fancy and paſſion, and is therefore peculiarly favourable to the arts depending on theſe; but for the ſame cauſe it checks the progreſs of the rational powers, which require coolneſs, accuracy, and an imagination perfectly ſubdued and under the controul of reaſon. The wants of Nature, likewiſe, being few, and eaſily ſupplied, require but lit-*

* Dr. Blair.

tle of the aſſiſtance of ingenuity; tho' what moſt effectually retards the progreſs of knowledge among ſuch a people, is the difficulty of communicating and tranſmitting it from one perſon to another.

A very beautiful picture of this ſtate of ſociety is exhibited in the words of Oſſian. There we meet with Men poſſeſſing that high ſpirit of independance, that elevation and dignity of ſoul, that contempt of death, that attachment to their friends and to their country, which has rendered the memory of the Greek and Roman Heroes immortal. But where ſhall we find their equals in ancient or modern ſtory, among the moſt ſavage or the moſt poliſhed nations, in thoſe

gentler virtues of the heart, that accompanied and tempered their heroiſm? There we ſee diſplayed the higheſt martial ſpirit, exerted only in the defence of their friends and of their country. We ſee there dignity without oſtentation, courage without ferocity, and ſenſibility without weakneſs. Poſſeſſed of every ſentiment of juſtice and humanity, this ſingular people never took thoſe advantages, which their ſuperior valour, or the fortune of war gave them over their enemies. Inſtead of maſſacring their priſoners in cold blood, they treated them with kindneſs and hoſpitality; they gave them the feaſt of ſhells, and, with a delicacy that would do honour to any age,

age, endeavoured, by every art, to ſooth the ſenſe of their misfortunes, and generouſly reſtored them to their freedom. If an enemy fell in battle, his body was not inſulted, nor dragged at the chariot wheels of the conqueror. He received the laſt honours of the warrior. The ſong of Bards aroſe. Theſe ſons of liberty were too juſt to encroach on the rights of their neighbours, and had magnanimity enough to protect the feeble and defenceleſs, inſtead of oppreſſing and enſlaving them. As they required no ſlaves to do the laborious and ſervile offices of life, they were ſtill leſs diſpoſed to degrade their Women to ſo mean and ſo wretched a ſituation.

How

How humane, how noble does this conduct appear, when compared with the ungenerous treatment which Women meet with among all barbarous nations, and which they ſometimes have met with among people who have been always diſplayed to the world as patterns of wiſdom and virtue! There they have been condemned to the moſt miſerable ſlavery, in offices unſuitable to the delicacy of their conſtitutions, diſproportionate to their ſtrength, and which muſt have totally extinguiſhed the native chearfulneſs of their ſpirits. Thus have Men inverted the order of Nature, and taken a mean and illiberal advantage of that weakneſs, of which they were the natural guardians, in

order

order to indulge the moſt deſpicable ſloth, or to feed a ſtupid pride, which diſdained thoſe employments that Nature has made neceſſary for the ſubſiſtance and comfort of Human Life; and by this means have deſervedly cut themſelvs off from the principal pleaſures of ſocial and domeſtic life. The Women deſcribed by Oſſian, have a character as ſingular as that of his Heroes. They poſſeſs the high ſpirit and dignity of Roman Matrons, united to all the ſoftneſs and delicacy ever painted in modern Romance. The hiſtory of theſe people ſeems to be juſtly referred to a period, much farther diſtant than that of chivalry; and tho' we make the largeſt allowance for the painting of a ſublime poetic Genius,

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yet we muſt ſuppoſe, that the manners and ſentiments he deſcribes had their foundation in real life, as much as thoſe deſcribed by Homer. A Poet may heighten the features and colouring of his ſubject, but if he deſerts Nature, if he deſcribes ſentiments and manners unknown to his readers, and which their hearts do not recognize, it is certain he can neither be admired nor underſtood. The exiſtence of ſuch a People, in ſuch an age and country, and of ſuch a Poet to deſcribe them, is one of the moſt extraordinary events in the hiſtory of mankind, and well deſerving the attention of both philoſophers and critics, eſpecally ſince this is perhaps the only period

riod where it is not only poſſible but eaſy to aſcertain or diſprove the reality of the fact, of which ſome people pretend ſtill to doubt.—But I return to our ſubject.

Such a ſtate of ſociety as I was before deſcribing, ſeldom laſts long. The power neceſſarily lodged in the hands of a few, for the purpoſes of public ſafety and utility, is ſoon abuſed. Ambition and all its direful conſequences ſucceed. As the human faculties expand themſelves, new inlets of gratification are diſcovered. The intercourſe in particular with other nations brings an acceſſion of new pleaſures, and conſequently of new wants. The advantages attending an inter-

courſe

courſe and commerce with foreign nations are, at firſt view, very ſpecious and attracting. By theſe means the peculiar advantages of one climate are, in ſome degree, communicated to another; a free and ſocial intercourſe is promoted among Mankind; knowledge is enlarged, and prejudices are removed. On the other hand, it may be ſaid, that every country, by the help of induſtry, produces whatever is neceſſary to its own inhabitants; that the neceſſities of Nature are eaſily gratified, but the cravings of falſe appetite, and a deluded imagination, are endleſs and inſatiable; that when Men leave the plain road of Nature, ſuperior knowledge and ingenuity, inſtead of combating

ing a vitiated taſte and inflamed paſſions, are employed to juſtify and indulge them; that the purſuits of commerce are deſtructive of the health and lives of the human ſpecies, and that this deſtruction falls principally upon thoſe who are moſt diſtinguiſhed for their activity, ſpirit, and capacity.

But one of the moſt certain conſequences of a very extended commerce, and of what is called the moſt advanced and poliſhed ſtate of ſociety, is an univerſal paſſion for riches, which corrupts every ſentiment of Taſte, Nature, and Virtue. This at length reduces human Nature to the moſt unhappy ſtate in which it can ever be beheld. The conſtitution both of body and mind becomes

ſickly

ſickly and feeble, unable to ſuſtain the common viciſſitudes of life without ſinking under them, and equally unable to enjoy its natural pleaſures, becauſe the ſources of them are cut off or perverted. In this ſtate money becomes the univerſal idol to which every knee bows, to which every principle of Virtue and Religion yields, and to which the health and lives of the greater part of the ſpecies are every day ſacrificed. So totally does this paſſion pervert the human heart, that it extinguiſhes or conquers the natural attachment between the ſexes, and in defiance of every ſentiment of Nature and ſound policy, makes people look even upon their own children as an incumbrance and oppreſſion. Neither does money, in exchange for all

this, procure happineſs, or even pleaſure in the limited ſenſe of the word; it yields only food for a reſtleſs, anxious, inſatiable vanity, and abandons Men to diſſipation, languor, diſguſt and miſery. In this ſituation, patriotiſm is not only extinguiſhed, but the very pretenſion to it is treated with ridicule: What are called public views, do not regard the encouragement of population, the promoting of virtue, or the ſecurity of liberty; they regard only the enlargement of commerce and the extenſion of conqueſt. When a nation arrives at this pitch of depravity, its duration as a free ſtate muſt be very ſhort, and can only be protracted by the accidental circumſtances of the neighbouring nations being equally corrupted, or of different

ferent diſeaſes in the ſtate ballancing and counter-acting one another. But when once a free, an opulent and luxurious people, loſe their liberty, they become of all ſlaves the vileſt and moſt miſerable.

We ſhall readily acknowledge, at the ſame time, that in a very advanced and poliſhed ſtate of ſociety, human Nature appears in many reſpects to great advantage. The numerous wants which luxury creates, give exerciſe to the powers of invention in order to ſatisfy them. This encourages many of the elegant arts, and in the progreſs of theſe, ſome natural principles of taſte, which in more ſimple ages lay latent in the human Mind, are awakened, and become proper and innocent ſources of pleaſure.

The underſtanding likewiſe, when it begins to feel its own powers, expands itſelf, and puſhes its enquiries into Nature with a ſucceſs incredible to more ignorant nations. This ſtate of ſociety is equally favourable to the external appearance of manners, which it renders humane, gentle and polite. It is true, that theſe improvements are often ſo perverted, that they bring no acceſſion of happineſs to Mankind. In matters of taſte, the great, the ſublime, the pathetic, are firſt brought to yield to regularity and elegance; and at length are ſacrificed to the moſt childiſh paſſion for novelty and the moſt extravagant caprice. The enlarged powers of underſtanding, inſtead of being applied to the uſeful arts of life, are diſſipated

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upon trifles, or waſted upon impotent attempts to graſp at ſubjects above their reach; and politeneſs of manners comes to be the cloak of diſſimulation. Yet ſtill thoſe abuſes ſeem in ſome meaſure to be only accidental.

It was this conſideration of Mankind in the progreſſive ſtages of ſociety, that led to the idea, perhaps a very romantic one, of uniting together the peculiar advantages of theſe ſeveral ſtages, and cultivating them in ſuch a manner as to render human life more comfortable and happy. However impoſſible it may be to realize this idea in large ſocieties of Men, it is ſurely practicable among individuals. A perſon without loſing any one ſubſtantial pleaſure that is to be found in the moſt advanced ſtate

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of ſociety, but on the contrary in a greater capacity to reliſh them all, may enjoy perfect vigour of health and ſpirits; he may have the moſt enlarged underſtanding and apply it to the moſt uſeful purpoſes; he may poſſeſs all the principles of genuine Taſte, and preſerve them in their proper ſubordination; he may poſſeſs delicacy of ſentitiment and ſenſibility of heart, without being a ſlave to falſe refinement or caprice. Simplicity may be united with elegance of manners; a humane and gentle temper may be found conſiſtent with the moſt ſteady and reſolute ſpirit, and religion may be revered without bigotry or enthuſiaſm.

Such was the general train of ſentiments that gave riſe to the following

Treatiſe. But the reader will find it proſecuted in a very imperfect and deſultory manner. When it was firſt compoſed, the author thought himſelf at liberty to throw out his ideas without much regard to method or arrangement, and to enlarge more or leſs on particular parts of his ſubject, not in proportion to their importance, but as fancy at the time dictated. He would with pleaſure have attempted to rectify theſe imperfections, which he has reaſon to be aſhamed of in a work offered to the public; but the circumſtances which he formerly mentioned put that entirely out of his power.

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SECTION I.

HUMAN Nature has been conſidered in very different and oppoſite lights. Some have painted it in a moſt amiable form, and carefully ſhaded every weakneſs and deformity. They have repreſented vice as foreign and unnatural to the Human Mind, and have maintained that what paſſes under that name is, in general, only an exuberance of virtuous

diſpoſitions, or good affections improperly directed, but never proceeds from any inherent malignity or depravity of the heart itſelf.—The Human Underſtanding has been thought capable of penetrating into the deepeſt receſſes of nature, of imitating her works, and, in ſome caſes, of acquiring a ſuperiority over them.

Such views are generally embraced by thoſe who have good hearts and happy tempers, who are beginning the world, and are not yet hackney'd in the ways of Men, by thoſe who love ſcience and have an ambition to excel in it; and they have an obvious tendency to raiſe the genius and mend

the heart, but are the ſource of frequent and cruel diſappointments.—

Others have repreſented Human Nature as a ſink of depravity and wretchedneſs, have ſuppoſed this its natural ſtate, and the unavoidable lot of humanity: They have repreſented the Human Underſtanding as weak and ſhort-ſighted, the Human Power as extremely feeble and limited, and have treated all attempts to enlarge them as vain and chimerical. —Such repreſentations are greedily adopted by Men of narrow and contracted hearts, and of very limited genius, who feel within themſelves the juſtneſs of the de-

ſcription. It muſt be owned however, that they are often agreeable and ſoothing to Men of excellent and warm affections, but of too great ſenſibility of ſpirit, whoſe tempers have been hurt by frequent and unmerited diſappointments.

A BAD opinion of Human Nature readily produces a ſelfiſh diſpoſition, and renders the temper cheerleſs and unſociable; a mean opinion of our intellectual faculties depreſſes the genius, as it cuts off all proſpect of attaining a much greater degree of knowledge than is poſſeſt at preſent, and of carrying into execution any grand and extenſive plans of improvement.

IT is not propoſed to inſiſt fur-

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ther on the ſeveral advantages and diſadvantages of theſe oppoſite views of Human Nature, and on their influence in forming a character.—Perhaps that View may be the ſafeſt which conſiders it as formed for every thing that is good and great, which ſets no bounds to its capacities and powers, but looks on its preſent attainments as trifling and inconſiderable.

ENQUIRIES into Human Nature, tho' of the laſt importance, have been proſecuted with little care and leſs ſucceſs. This has been owing partly to the general cauſes which have obſtructed the progreſs of the other branches of knowledge, and partly to the peculiar difficulties

of the ſubject. Enquiries into the ſtructure of the Human Body have indeed been proſecuted with great diligence and accuracy. But this was a matter of no great difficulty. It required only labour and a ſteady hand. The ſubject was permanent; the Anatomiſt could fix it in any poſition, and make what experiments on it he pleaſed.

The Human Mind, on the other hand, is an object extremely fleeting, not the ſame in any two individuals, and ever varying even in the ſame perſon. To trace it thro' its almoſt endleſs varieties, requires the moſt profound and extenſive knowledge, and the moſt piercing and collected genius. But tho' it

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be a matter of great difficulty to inveſtigate and aſcertain the laws of the mental conſtitution, yet there is no reaſon to doubt, however fluctuating it may ſeem, of its being governed by laws as fixt and invariable as thoſe of the Material Syſtem.

It has been the misfortune of moſt of thoſe who have ſtudy'd the philoſophy of the Human Mind, that they have been little acquainted with the ſtructure of the Human Body, and with the laws of the Animal Oeconomy; and yet the Mind and Body are ſo intimately connected, and have ſuch a mutual influence on one another, that the conſtitution of either, examined

apart, can never be thoroughly underſtood. For the ſame reaſon it has been an unſpeakable loſs to Phyſicians, that they have been ſo generally inattentive to the peculiar laws of the Mind, and to their influence on the Body. A late celebrated profeſſor of Medicine in a neighbouring nation, who perhaps had rather a clear and methodical head, than an extenſive genius or enlarged views of Nature, wrote a Syſtem of Phyſic, wherein he ſeems to have conſidered Man entirely as a Machine, and makes a feeble and vain attempt to explain all the Phænomena of the Animal Oeconomy, by mechanical and chymical principles alone. Stahl, his cotemporary

porary and rival, who had a more enlarged genius, and penetrated more deeply into Nature, added the conſideration of the ſentient principle, and united the philoſophy of the Human Mind with that of the Human Body: but the luxuriancy of his imagination often bewildered him, and the perplexity and obſcurity of his ſtile, occaſion his writings to be little read and leſs underſtood.

Besides theſe, there is another cauſe which renders the knowledge of Human Nature very lame and imperfect, which we propoſe more particularly to enquire into.

Man has been uſually conſidered as a Being that had no analogy

to the reſt of the Animal Creation. The comparative anatomy of brute Animals hath indeed been cultivated with ſome attention; and hath been the ſource of the moſt uſeful diſcoveries in the anatomy of the Human Body: But the comparative Animal Oeconomy of Mankind and other Animals, and comparative Views of their ſtates and manner of life, have been little regarded. The pride of Man is alarmed, in this caſe, with too cloſe a compariſon, and the dignity of philoſophy will not eaſily ſtoop to receive a leſſon from the inſtinct of Brutes. But this conduct is very weak and fooliſh. Nature is a whole, made up of parts, which tho'

diſtinct,

diſtinct, are yet intimately connected with one another. This connection is ſo cloſe, that one ſpecies often runs into another ſo imperceptibly, that it is difficult to ſay where the one begins and the other ends. This is particularly the caſe with the loweſt of one ſpecies, and the higheſt of that immediately below it. On this account no one link of the great chain can be perfectly underſtood, without the knowledge, at leaſt, of the links that are neareſt to it.

In comparing the different ſpecies of Animals, we find each of them poſſeſſed of powers and faculties peculiar to themſelves, and admirably adapted to the particular ſphere

ſphere of action which Providence has allotted them. But, amidſt that infinite variety which diſtinguiſhes each ſpecies, we find many qualities in which they are all ſimilar, and ſome which they have in common.

MAN is evidently at the head of the Animal Creation. He ſeems not only to be poſſeſt of every ſource of pleaſure, in common with them, but of many others, to which they are altogether ſtrangers. If he is not the only Animal poſſeſt of reaſon, he has it in a degree ſo greatly ſuperior, as admits of no compariſon.

* THAT inſenſible gradation ſo

* Buffon.

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conſpicuous in all the works of Nature, fails, in comparing Mankind with other Animals. There is an infinite diſtance between the faculties of a Man, and thoſe of the moſt perfect Animal; between intellectual power, and mechanic force; between order and deſign, and blind impulſe; between reflection, and appetite.

One Animal governs another only by ſuperior force or cunning, nor can it by any addreſs or train of reaſoning ſecure to itſelf the protection and good offices of another. There is no ſenſe of ſuperiority or ſubordination among them †.

† Instances from bees, birds of paſſage, and ſuch like, do not contradict this obſervation, if rightly underſtood.

THEIR want of language ſeems owing to their having no regular train or order in their ideas, and not to any deficiency in their organs of ſpeech. Many Animals may be taught to ſpeak, but none of them can be taught to connect any ideas to the words they pronounce. The reaſon therefore, why they do not expreſs themſelves by combined and regulated ſigns, is, becauſe they have no regular combination in their ideas.

THERE is a remarkable uniformity in the works of Animals. Each individual of a ſpecies does the ſame things, and in the ſame manner as every other of the ſame ſpecies. They ſeem all to be actuated

ated by one ſoul. On the contrary, among Mankind, every individual thinks and acts in a way almoſt peculiar to himſelf. The only exception to this uniformity of character in the different ſpecies of Animals, ſeems to be among thoſe who are moſt connected with Mankind, particularly dogs and horſes.

All Animals expreſs pain and pleaſure by cries and various motions of the body; but laughter and ſhedding of tears are peculiar to Mankind. They ſeem to be expreſſions of certain emotions of the ſoul unknown to other Animals, and are ſcarcely ever obſerved in infants till they are about ſix weeks old. The pleaſures of the imagination,

nation, the pleaſure ariſing from ſcience, from the fine arts, and from the principle of curioſity, are peculiar to the Human Species. But above all, they are diſtinguiſhed by the Moral Senſe, and the happineſs flowing from religion, and from the various intercourſes of ſocial life.

We propoſe now to make ſome obſervations on certain advantages which the lower Animals ſeem to poſſeſs above us, and afterwards to enquire how far the advantages poſſeſt by Mankind are cultivated by them in ſuch a manner as to render them happier as well as wiſer and more diſtinguiſhed.

There are many Animals who have

have ſome of the external ſenſes more acute than We have; ſome are ſtronger, ſome ſwifter; but theſe and ſuch other qualities, however advantageous to them in their reſpective ſpheres of life, would be uſeleſs and often very prejudicial to us. But it is a very ſerious and intereſting queſtion, whether they poſſeſs not certain advantages over us, which are not the reſult of their particular ſtate of life, but are advantages in thoſe points, where we ought at leaſt to be on a level with them.

Is it not notorious that all Animals, except ourſelves, enjoy every pleaſure their Natures are capable of, that they are ſtrangers to pain

and ſickneſs, and, abſtracting from external accidents, arrive at the natural period of their Being? We ſpeak of wild Animals only. Thoſe that are tame and under our direction partake of all our miſeries.—Is it a neceſſary conſequence of our ſuperior faculties, that not one of ten thouſand of our ſpecies dies a natural death, that we ſtruggle thro' a ‡ *frail and feveriſh being*, in continual danger of ſickneſs, of pain, of dotage, and the thouſand nameleſs ills that experience ſhews to be the portion of human life?—If this is found to be the deſigned order of Nature, it becomes us chèerfully to ſubmit to it; but if

‡ Milton.

theſe

theſe evils appear to be adventitious and unnatural to our conſtitution, it is an enquiry of the laſt importance, whence they ariſe and how they may be remedied.

THERE is one principle which prevails univerſally in the Brute Creation, and is the immediate ſource of all their actions. This principle, which is called Inſtinct, determines them by the ſhorteſt and moſt effectual means to purſue what their ſeveral conſtitutions render neceſſary.

IT ſeems to have been the general opinion that this principle of Inſtinct was peculiar to the Brute Creation; and that Mankind were deſigned by Providence, to be go-

verned by the ſuperior principle of Reaſon, entirely independent of it. But a little attention will ſhew, that Inſtinct is a principle common to us and the whole Animal world, and that, as far as it extends, it is a ſure and infallible guide; tho' the depraved and unnatural ſtate, into which Mankind are plunged, often ſtifles its voice, or renders it impoſſible to diſtinguiſh it from other impulſes which are accidental and foreign to our Nature.

Reason indeed is but a weak principle in Man, in reſpect of Inſtinct, and is generally a more unſafe guide.—The proper province of Reaſon is to inveſtigate the cauſes of things, to ſhew us what conſequences

ſequences will follow from our acting in any particular way, to point out the beſt means of attaining an end, and, in conſequence of this, to be a check upon our Inſtincts, our tempers, our paſſions, and our taſtes: But theſe muſt ſtill be the immediately impelling principles of action. In truth, life, without them, would not only be joyleſs and inſipid, but quickly ſtagnate and be at an end.

Some of the advantages, which the Brute Animals have over us, are poſſeſſed in a conſiderable degree by thoſe of our own ſpecies, who being but juſt above them, and guided in a manner entirely by Inſtinct, are equally ſtrangers to the

noble attainments of which their Natures are capable, and to the many miſeries attendant on their more enlightened brethren of Mankind.

It is therefore of the greateſt conſequence, to enquire into the Inſtincts that are natural to Mankind, to ſeparate them from thoſe cravings which bad habits have occaſioned, and, where any doubt remains on this ſubject, to enquire into the analogous Inſtincts of other Animals, particularly into thoſe of the ſavage part of our own ſpecies.

But a great difficulty attends this enquiry. There has never yet been found any claſs of Men who

were

were entirely governed by Inſtinct, by Nature, or by common ſenſe. The moſt barbarous nations differ widely in their manners from one another, and deviate as much from Nature in many particulars, as the moſt poliſhed and moſt luxurious. They are equally guided by reaſon, variouſly perverted by prejudice, cuſtom, and ſuperſtition. Yet a diſcerning eye will often be able to trace the hand of Nature where her deſigns are moſt oppoſed, and will ſometimes be ſurpriſed with marks of ſuch juſt and acute reaſoning among ſavage Nations, as might do honour to the moſt enlightened. In this view the civil and natural hiſtory of Mankind becomes a ſtudy

not merely fitted to amuſe, and gratify curioſity, but a ſtudy ſubſervient to the nobleſt views, to the cultivation and improvement of the Human Species.

It is evident that in comparing Men with other Animals, the Analogy muſt fail in ſeveral reſpects, becauſe they are governed ſolely by the unerring principle of Inſtinct, whereas Men are directed by other principles of action along with this, particularly by the feeble and fluctuating principle of Reaſon. But altho' in many particular inſtances it may be impoſſible to aſcertain what is the natural and what is the artificial State of Man, to diſtinguiſh between the voice of Nature

ture and the dictates of Caprice, and to fix the preciſe boundary between the provinces of Inſtinct and Reaſon; yet all Mankind agree to admit, in general, ſuch diſtinctions, and to condemn certain actions as treſpaſſes againſt Nature, as well as deviations from Reaſon. Men may diſpute whether it be proper to let their beards and their nails grow, on the principle of its being natural; but every Human Creature would be ſhocked with the impropriety of feeding an infant with Brandy inſtead of its Mother's Milk, from an inſtant feeling of its being an outrage done to Nature. In order however to avoid all altercation and ambi-

guity on this ſubject, we ſhall readily allow that it is our buſineſs, in the conduct of life, to follow whatever guide will lead us to the moſt perfect and laſting happineſs. We apprehend that where the voice of Nature and Inſtinct is clear and explicit, it will be found the ſureſt guide, and where it is ſilent or doubtful, we imagine it would be proper to attend to the analogy of Nature among other Animals, not to be an abſolute rule for our conduct, but as a means of furniſhing light to direct it; and we admit, that, in order to determine what truly is moſt proper for us,

the ultimate Appeal muſt be made to cool and impartial Experience.

We ſhould likewiſe avail ourſelves of the obſervations made on tame Animals in thoſe particulars where Art has in ſome meaſure improved upon Nature. Thus by a proper attention we can preſerve and improve the breed of Horſes, Dogs, Cattle, and indeed of all other Animals. Yet it is amazing that this Obſervation was never transferred to the Human Species, where it would be equally applicable. It is certain, that notwithſtanding our promiſcuous Marriages, many families are diſtinguiſhed by peculiar circumſtances in their character. This Family

Character,

Character, like a Family Face, will often be loſt in one generation and appear again in the ſucceeding. Without doubt, Education, Habit, and Emulation, may contribute greatly in many caſes to preſerve it, but it will be generally found, that, independent of theſe, Nature has ſtamped an original impreſſion on certain Minds, which Education may greatly alter or efface, but ſeldom ſo entirely as to prevent its traces from being ſeen by an accurate obſerver. How a certain character or conſtitution of Mind can be tranſmitted from a Parent to a Child, is a queſtion of more difficulty than importance. It is indeed equally difficult

cult to account for the external reſemblance of features, or for bodily diſeaſes being tranſmitted from a Parent to a Child. But we never dream of a difficulty in explaining any appearance of Nature, which is exhibited to us every day.—A proper attention to this ſubject would enable us to improve not only the conſtitutions, but the characters of our poſterity. Yet we every day ſee very ſenſible people, who are anxiouſly attentive to preſerve or improve the breed of their Horſes, tainting the blood of their Children, and entailing on them, not only the moſt loathſome diſeaſes of the Body, but madneſs, folly, and the moſt unworthy

worthy diſpoſitions, and this too when they cannot plead being ſtimulated by neceſſity, or impelled by paſſion.

We ſhall now proceed to enquire more particularly into the comparative ſtate of Mankind and the inferior Animals.

By the moſt accurate calculation, one half of Mankind die under eight years of age. As this mortality is greateſt among the moſt luxurious part of Mankind, and gradually decreaſes in proportion as the diet becomes ſimpler, the exerciſe more frequent, and the general method of living more hardy, and as it doth not take place among wild Animals, the

general

general foundations of it are ſufficiently pointed out. The extraordinary havock made by diſeaſes among Children, is owing to the unnatural treatment they meet with, which is ill ſuited to the ſingular delicacy of their tender frames. Their own Inſtincts, and the conduct of Nature in rearing other Animals, are never attended to, and they are incapable of helping themſelves. When they are farther advanced in life, the voice of Nature becomes too loud to be ſtifled, and then, in ſpite of the influence of corrupted and adventitious taſte, will be obeyed.

THOUGH it is a maxim univerſally allowed, that a multitude of

inhabitants is the firmeſt ſupport of a ſtate, yet the extraordinary mortality among Children has been little attended to by Men of public ſpirit. It is thought a natural evil, and therefore is ſubmitted to without examination*. But the impor-

*Thus the loſs of a thouſand men in an engagement arouzes the public attention, and the ſevereſt ſcrutiny is made into the cauſe of it, while the loſs of thrice that number by ſickneſs paſſes unregarded: yet the latter calamity is by far the moſt grievous, whether we regard the State, or the melancholy fate of the unhappy ſufferers; and therefore calls more loudly for a Public Enquiry. Perhaps in the one caſe the loſs was inevitable, and might lead to victory; the men faced danger with intrepidity, full of the hopes of conqueſt if they ſurvived, or of dying honourably in the cauſe of their country. Perhaps in the other caſe the evil,

importance of the queſtion will juſtify a more particular enquiry, whether the evil be really natural and unavoidable.

It is an unpopular attempt to attack prejudices eſtabliſhed by time and habit, and ſecured by the corruptions of luxurious life. It is equally unpleaſant to attempt the reformation of abuſes, without the leaſt proſpect of ſucceſs. Yet there is a ſecret pleaſure in plead-

evil, by proper management, might have been prevented: the men periſhed without being able to make any effort for their preſervation; they ſaw the gradual approaches of death in all its terrors, and fell unlamented, and unſupported by that military ardor and thirſt of glory which enable them to deſpiſe it in the field.

ing the cauſe of humanity and helpleſs innocence.

MANY reaſons have been aſſigned, why the ſtate of Infancy is the moſt ſickly; and why ſo great a proportion of the human Species is cut off at that early period. Phyſicians have inſiſted largely on the unavoidable dangers ariſing from the ſudden and total change of the animal Œconomy of Infants, that commences immediately upon the Birth; and on the dangers ariſing from the free admiſſion of the external air to their bodies at that time. They have expatiated on the high degree of irritability of their Nervous Syſtem, the delicacy of their whole frame,

and

and the aceſcency of their food. A little reflection, however, may ſhew us, that this account of the matter, tho' plauſible at firſt view, is not ſatisfactory. This ſingle conſideration refutes it, That all theſe alledged cauſes of the ſicklineſs of Infants are not peculiar to the Human Species, but are found among many other Animals, without being attended with ſuch effects; that the diſeaſes, moſt fatal to Children, are not found among the Savage part of Mankind; and that they prevail, in exact proportion to the progreſs of Effeminacy and Luxury; and in proportion as people forſake the plain dictates, of Inſtinct and Nature, to follow

the Light of what they are pleaſed to call Reaſon.

There is, in truth, a greater luxuriancy of Life and Health in Infancy, than in any other period of Life. Infants, we acknowledge, are more delicately ſenſible to Injury, than thoſe advanced in Life; but, to compenſate this, their Fibres and Veſſels are more capable of Diſtenſion, their whole Syſtem is more flexible, their Fluids are leſs acrid, and leſs diſpoſed to Putreſcence; they bear all Evacuations more eaſily, except that of blood, and, which is an important circumſtance in their favour, they never ſuffer from the terrors of a diſtracted Imagination. Their Spi-

rits

rits are lively and equal; they quickly forget their paſt Sufferings, and never antipicate the future. In conſequence of theſe advantages, Children recover from diſeaſes, under ſuch unfavourable ſymptoms as are never ſurvived by Adults. If they waſte more quickly under ſickneſs, their recovery from it is quick in proportion; and generally more compleat than in older people, as diſeaſes ſeldom leave thoſe baneful effects on their Conſtitutions, ſo frequent in thoſe of Adults. In ſhort, a Phyſician ought ſcarce ever to deſpair of a Child's Life, while it continues to breathe.

EVERY other Animal brings

forth its young without any aſſiſtance; but we judge Nature inſufficient for that work; and think a Midwife underſtands it better.—What numbers of Infants as well as of Mothers are deſtroyed by the prepoſterous management of theſe Artiſts is well known to all who have enquired into this matter. The moſt knowing and ſucceſsful practitioners, if they are candid, will own, that in common and natural caſes, Nature is entirely ſufficient, and that their buſineſs is only to aſſiſt her efforts in caſe of weakneſs of the Mother, or an unnatural poſition of the Child.

As ſoon as an Infant comes into the world, our firſt care is to cram

it with phyſic.—There is a glareous liquor contained in the bowels of Infants and many other Animals when they are born, which it is neceſſary to carry off. The medicine which Nature has prepared for this purpoſe is the Mother's firſt milk. This indeed anſwers the end very effectually; but we think ſome drug forced down the Child's throat will do it much better. The compoſition of this varies according to the fancy of the good Woman who preſides at the birth.—It deſerves to be remarked, when we are on this ſubject, that calves, which are the only Animals generally taken under our peculiar care in theſe circumſtances, are treated in the

ſame manner. They have the ſame ſort of phyſic adminiſtered to them, and often with the ſame ſucceſs; many of them dying under the operation, or of its conſequences: and we have the greateſt reaſon to think that more of this ſpecies of Animals die at this period, than of all the other ſpecies of Animals we ſee in theſe circumſtances, put together, our own only excepted.

NOTWITHSTANDING the many moving calls of natural Inſtinct in the Child to ſuck the Mother's breaſt, yet the uſual practice has been, obſtinately to deny that indulgence till the third day after the birth. By this time the ſuppreſſion of the natural evacuation

of

of the milk, uſually bringing on a fever, the conſequence proves often fatal to the Mother, or puts it out of her power to ſuckle her Child at that time. The ſudden ſwelling of the breaſts, which commonly happens about the third day, is another bad conſequence of this delay. When the breaſts become thus ſuddenly and greatly diſtended, a child is not only utterly unable to ſuck, but, by its cries and ſtruggling, fatigues and heats, both itſelf and the Mother. This is another frequent cauſe, which prevents nurſing.—We muſt obſerve here, to the honor of the gentlemen who had the care of the lying-in hoſpital in London, that

they were the firſt who, in this inſtance, brought us back to Nature and common ſenſe; and by this means have preſerved the lives of thouſands of their fellow-creatures. They ordered the Children to be put to the Mother's breaſt as ſoon as they ſhewed a deſire for it, which was generally within ten or twelve hours after the birth. This rendered the uſual doſe of phyſic unneceſſary, the milk-fever was prevented, the milk flowed gradually and eaſily into the breaſts, which before were apparently empty, and things went ſmoothly on in the natural way. We are ſorry however to obſerve, that this practice is not likely to become ſoon general.

neral. Phyſicians do not concern themſelves with ſubjects of this kind, nor with the regimen of Mankind, unleſs their advice is particularly aſked. Theſe matters are founded on eſtabliſhed cuſtoms and prejudices, which it is difficult to conquer, and dangerous to attack; nor will it ever be attempted by Men who depend on the favor and caprice of the world for their ſubſiſtence, and who find it their intereſt rather to ſooth prejudices than to oppoſe them. If a Mother therefore is determined not to nurſe her own Infant, ſhe ſhould, for her own ſake, ſuckle it at leaſt three or four weeks, and then wean it by degrees

from her own breaſt. In this way the more immediate danger ariſing from repelling the milk, is prevented.

When a Mother does not nurſe her own Infant, ſhe does open violence to Nature; a violence unknown among all the inferior Animals, whom Nature intended to ſuckle their young; unknown among the moſt barbarous nations; and equally unknown among the moſt poliſhed, in the pureſt ages of Greece and Rome. The ſudden check given to the great natural evacuation of Milk, at a time when her weakly ſtate renders her unable to ſuſtain ſo violent a ſhock, is often of the worſt conſequence to herſelf; and

the loſs to the Child is much greater than is commonly apprehended. A Woman in this caſe runs an immediate riſk of her life by a milk-fever, beſides the danger of ſwelling and impoſtumes of the breaſt, and ſuch obſtructions in them as often lay the foundation of a future cancer.—Of 4,400 Women in the lying-in hoſpital, only four had milk ſores, and theſe had either no nipples, or former ſore breaſts *.

Some Women indeed have it not in their power to nurſe their Children, for want of milk; and ſometimes it is equally improper for the Mother and the Child, on

* Nelſon.

account

account of ſome particular diſorder which the Mother labours under. But this is very ſeldom the caſe. On the contrary, there are many diſorders incident to Women, of which nurſing is the moſt effectual cure; and delicate conſtitutions are generally ſtrengthened by it. In proof of this we may obſerve, that while a Mother nurſes her Child, her complexion becomes clearer and more blooming, her ſpirits are more uniformly chearful, her appetite is better, and her general habit of body fuller and ſtronger. And it is particularly worthy of obſervation, that fewer Women die

while they are nurſing than at any equal period of their lives, if we except the time of pregnancy, during which it is unuſual for a Woman to die of any diſeaſe, unleſs occaſioned by ſome violent external injury.

Another great inconveniency attending the neglect of nurſing, is the depriving Women of that interval of reſpite and eaſe which Nature intended for them between Child-bearings. A Woman who does not nurſe, has naturally a Child every year; this quickly exhauſts the conſtitution, and brings on the infirmities of old-age before their time; and as this neglect is moſt frequent among Women

men of faſhion, the delicacy of their conſtitutions is particularly unable to ſuſtain ſuch a violence to Nature. A Woman who nurſes her Child, has an interval of a year and a half or two years betwixt her Children, in which the conſtitution has time to recover its vigor *.

We may reckon, among the diſadvantages conſequent on the neglect of nurſing, the Mother's being deprived of a very high pleaſure, of the moſt tender and endearing

* When the natural evacuation of milk from the breaſts is ſuppreſſed, it renders the diſcharge of the Lochia more copious, and of longer duration than Nature intended, which is a frequent ſource of the Fluor albus.

kind,

kind, which remarkably ſtrengthens her attachment to the Infant. It is not neceſſary here to enquire into the cauſe of this particular affection which a Mother feels for the Child ſhe has ſuckled, ſuperior to that which ſhe feels for a Child ſuckled by a ſtranger; but the fact itſelf is indiſputable.

It is not eaſy to eſtimate the injury Children ſuſtain by being deprived of their natural nouriſhment, and, inſtead of it, being ſuckled by the milk of Women of different ages and conſtitutions from their Mothers. Thus far is certain, that a greater number of thoſe Children die who are nurſed

by ſtrangers, than of thoſe who are ſuckled by their own Mothers. This is partly owing however to the want of that care and attention which the helpleſs ſtate of Infancy ſo much requires, and which the anxious affection of a Mother can alone ſupply. Indeed if it was not that Nurſes naturally contract a large portion of the inſtinctive fondneſs of a Mother, for the Infants they ſuckle, many more of them would periſh by want of care. But it ſhould be obſerved, that this acquired attachment cannot reaſonably be expected among Nurſes, in large cities. The ſame perverſion of nature and manners which prevails there among Wo-

men of faſhion, and makes them decline this duty, extends equally to thoſe of lower rank: and it cannot be ſuppoſed that what the call of Nature, not to ſpeak of love for the huſband, is unable to effectuate in the Mother, will be found in a hireling, who for a little money turns her own Infant out of doors. But tho' it is true that a Nurſe may acquire by degrees the ſollicitude and tenderneſs of a Mother, yet as this takes place ſlowly, and only in proportion as habit takes the place of Nature, the neglected Child may periſh in the mean time. There reſults even from this poſſible advantage, an inconvenience which

is itſelf ſufficient to deter a Woman of any ſenſibility from permitting her Infant to be ſuckled by another: and this is, to have a ſtranger partaking with, or rather alienating from her the rights of a Mother; to ſee her Child love another Woman as well, or better than herſelf; to perceive the affection it retains for its natural parent a matter of favour, and that of its adopted one a duty: for is not the attachment of the Child the reward due to the tender cares of a Mother *? The many loathſome diſeaſes to which the lower claſs of Women in large cities are ſub-

* Rouſſeau.

jected,

jected, is another reaſon againſt their being intruſted with ſuch an office; diſeaſes which are often fatal to their little charges, or which taint their blood in a manner that they and their ſucceeding families may feel very ſeverely.

Children ſhould be ſuckled from nine to twelve months. There are ſeveral circumſtances that may point out the propriety of weaning them about that time: in many parts of Europe, and in all the Levant, Children taſte nothing but their Mother's milk till they are a year old, which in general is a good rule. The call of Nature ſhould be waited for to feed them with any thing more ſubſtantial. Many diſorders

are incident to Infants, by forcing other food upon them beſides their Nurſes milk. When we neglect the plain dictates of Inſtinct in this caſe, we cannot move a ſtep without danger of erring, in regard to the quantity or quality of their food, or the the proper times of giving it. New-born Infants are particularly apt to ſuffer from being ſtuffed with water-gruel, milk and water, weak wine whey, and other things of the like kind, which are thought perfectly mild and innocent. But the caſe is, Nature at this time requires very little food, but a great deal of reſt, as Infants ſleep almoſt their whole time, for ſeveral weeks after

they

they are born. When therefore ſomething or other is continually pouring down their throats, their natural repoſe is interrupted, and the effects are flatulency, gripes, and all the other conſequences of indigeſtion. It is proper to wean Children by degrees, and to make this and every ſubſequent alteration in their diet as gradual as poſſible, becauſe too ſudden tranſitions in this reſpect are often attended with the worſt conſequences.

While an Infant is fed by the Mother's milk alone, it may be allowed to ſuck as often as it pleaſes. It is then under the peculiar protection of Nature, who will not neglect her charge; and in this caſe

has wiſely provided againſt any inconvenience that may ariſe from the ſtomach being overcharged with too much milk, by making the Child throw up the ſuperfluous quantity; which it does without ſickneſs or ſtraining.

If a Mother cannot or will not ſuckle her own Child, it ſhould be given to a Nurſe newly delivered, whoſe conſtitution both of body and of mind reſembles the Mother's as nearly as poſſible, provided that conſtitution be a good one. The Nurſe ſhould continue to live in every reſpect as ſhe has been accuſtomed to do. A tranſition from a plain diet conſiſting moſtly of vegetables, from a pure air

and daily exerciſe, if not hard labour, to a full diet of animal food, fermented liquor, the cloſe air of a town, and a total want of exerciſe, cannot fail to affect the health both of the Nurſe and the Child.

The attempt to bring up an Infant entirely by the ſpoon is offering ſuch a violence to Nature, as nothing but the moſt extreme neceſſity can juſtify. If a Child was to be nouriſhed in this way, even by its Mother's milk alone, it would not anſwer. The action of ſucking, like that of chewing, occaſions the ſecretion of a liquor in the Child's mouth, which being intimately mixed with the milk, makes

makes it ſit eaſy upon, and properly digeſt in the ſtomach.

Besides theſe, there are other circumſtances in the rearing of Children, in which, we apprehend, neither Inſtinct nor the Analogy of Nature is properly regarded.

All young Animals naturally delight in the open air, and in perpetual motion: But we ſignify our diſapprobation of this intention of Nature, by confining our Infants moſtly within doors, and ſwathing them from the time they are born as tightly as poſſible.—This natural Inſtinct appears very ſtrong when we ſee a Child releaſed from its confinement, in the ſhort interval

interval between pulling off its day cloaths, and ſwathing it again before it is put to ſleep. The evident tokens of delight which the little creature ſhews in recovering the free uſe of its limbs, and the ſtrong reluctance it diſcovers to be again remitted to its bondage, one ſhould imagine would ſtrike a conviction of the cruelty and abſurdity of this practice, into the moſt ſtupid of Mankind. This confinement, Boys, in general, are ſooner releaſed from; but the fairer part of the Species ſuffer it, in ſome degree, during life.

Some nations have fancied that Nature did not give a good ſhape to the head, and thought it would be

be better to mould it into the form of a ſugar-loaf. The Chineſe think a Woman's foot much handſomer if ſqueezed into a third part of its natural ſize. Some African nations have a like quarrel with the ſhape of the noſe, which they think ought to be laid as flat as poſſible with the face. We laugh at the folly and are ſhocked with the cruelty of theſe barbarians; but think, with equal abſurdity, that the natural ſhape of a Woman's cheſt is not ſo elegant, as we can make it by the confinement of Stays.—The common effects of this practice are diſorders in the ſtomach and obſtructions in the lungs, from their not having ſufficient room to

play,

play, which, beſides tainting the breath, cuts off numbers of young Women by conſumptions in the very bloom of life.—But Nature has ſhewn her reſentment of this practice in the moſt ſtriking manner, by rendering above half the Women of faſhion deformed in ſome degree or other. Deformity is peculiar to the civilized part of Mankind, and is almoſt always the work of our own hands. The Turkiſh and Aſiatic Women, who are diſtinguiſhed for the elegance of their form, and the gracefulneſs of their carriage, are accuſtomed from their Infancy to wear no dreſs but what is perfectly looſe.—The ſuperior ſtrength, juſt

propor-

proportions, and agility of Savages are entirely the effects of their hardy education, of their living moſtly abroad in the open air, and of their limbs never having ſuffered any confinement.—The Siameſe, Japoneſe, Indians, Negroes, Savages of Canada, Virginia, Brazil, and moſt of the inhabitants of South America, do not ſwathe their Children, but lay them in a kind of large cradle lined and covered with ſkins or furs. Here they have the free uſe of their limbs; which they improve ſo well, that in two or three months they crawl about on their hands and knees, and in leſs than a year walk without any aſſiſtance. Where Children are

ſwathed, or ſo cloſely pinioned down in their cradles, that they cannot move, the * impulſive force of the internal parts of the body diſpoſed to increaſe, finds an inſurmountable obſtacle to the movements required to accelerate their growth. The Infant is continually making fruitleſs efforts, which waſte its powers or retard their progreſs. It is ſcarcely poſſible to ſwathe Children in ſuch a manner as not to give them ſome pain; and the conſtant endeavour to relieve themſelves from an uneaſy poſture, is a frequent cauſe of deformity. When the ſwathing is tight, it impedes the breathing, and

* Rouſſeau.

the

the free circulation of the blood, diſturbs the natural ſecretions, and diſorders the conſtitution in a variety of ways. If an Infant is pinioned down in its cradle in ſuch a manner as to prevent the ſuperfluous humour ſecreted in the mouth from being freely diſcharged, it muſt fall down into the ſtomach; where it occaſions various diſorders, eſpecially in time of teething, when there is always a very great ſecretion of this fluid. Another inconvenience which attends this unnatural confinement of Children, is the keeping them from their natural action and exerciſe, which both retards their growth, and diminiſhes the ſtrength

of

of their bodies. It is pretended that Children left thus at liberty, would often throw themſelves into poſtures deſtructive of the perfect conformation of their body. But if a Child ever gets into a wrong ſituation, the uneaſineſs it feels ſoon induces it to change its poſture. Beſides, in thoſe countries where no ſuch precautions are taken, the Children are all robuſt and well proportioned. It is likewiſe ſaid, that if Children were left to the free uſe of their limbs, their reſtleſſneſs would ſubject them to many external injuries; but tho' they are * heavy, they are proportionably feeble, and cannot move

* Rouſſeau.

with ſufficient force to hurt themſelves. The true ſource, however, of that wretched ſlavery to which they are condemned is this; an Infant whoſe limbs are at liberty muſt be conſtantly watched, but when it is faſt bound, it requires little attendance from its Nurſe, and may be thrown into any corner.

It is of the utmoſt conſequence to the health of Infants, to keep them perfectly clean and ſweet. The inhabitants of the * Eaſtern countries, particularly Turkey, and the natives of America, are extremely attentive to this article. The confined dreſs of our Infants renders a great degree of atten-

* Buffon.

tion

tion to cleanlineſs peculiarly neceſſary. The cloſe application of any thing acrid to the delicate and ſenſible ſkin of an Infant, gives a very ſpeedy irritation, and is one of the moſt frequent cauſes of Children's crying.

CHILDREN when very young never cry but from pain or ſickneſs, and therefore the cauſe of their diſtreſs ſhould be accurately enquired into. If it is allowed to continue, it diſturbs all the animal functions, eſpecially the digeſtive powers; and from the diſorders of theſe moſt of the diſeaſes incident to Children proceed. The cries of an Infant are the voice of Nature ſupplicating relief. It can

expreſs its wants by no other language. Inſtead of hearkening to this voice, we often ſtifle it, by putting the little wretch into a cradle, where the noiſe and violent motion confound all its ſenſes, and extinguiſh all feelings of pain in a forced and unnatural ſleep. Sometimes they are allowed to cry till their ſtrength is exhauſted. But their violent ſtruggles to get relief, and the agitations of their paſſions, equally diſorder their conſtitutions; and when a Child's firſt ſenſations partake ſo much of pain and diſtreſs, and when the turbulent paſſions are ſo early awaked and exerciſed, there is ſome reaſon to ſuſpect they

they may have an influence on the future temper.

CHILDREN require a great deal of ſleep, particularly in early infancy, nor ſhould it ever be denied them. If they are allowed to be in conſtant motion when they are awake, which they always chuſe to be, there will be no occaſion for rocking them in a cradle: but the ſleep which is forced, by exhauſted Nature ſinking to reſt after ſevere fits of crying, is often too long and too profound. Rocking in Cradles is improper in every reſpect, from the confinement they occaſion, from their overheating Infants, from their diſordering the digeſtion of their food, and from

their procuring an unnatural and forced Sleep.

As Children naturally turn their eyes to the light, their beds or cradles ſhould be lighted from the feet, in ſuch a way as that both eyes may be equally expoſed to it. If the light is on one ſide, the eye that is moſt frequently directed to it will become ſtrongeſt. This is likewiſe a frequent cauſe of ſquinting*.

The miſmanagement of Children is principally owing to over-feeding, over-clothing, want of exerciſe, and of freſh air †. Though, as was before obſerved, a young

* Buffon.

† See a very ſpirited and judicious eſſay on Nurſing, by Dr. Cadogan.

Child

Child never cries but from pain or ſickneſs, yet the univerſal remedy abſurdly applied for all its diſtreſſes, is giving it ſomething to eat or to drink, or rocking it in a cradle. If the wants and motions of a child are attended to, it will be found to ſhew ſeveral ſigns of deſiring food before it cries for it, the firſt ſenſations of hunger never being attended with pain. Indeed theſe ſigns are ſeldom obſerved, becauſe Children are ſeldom ſuffered to be hungry. If they were regularly fed only thrice a day, at ſtated intervals, after they are weaned, the ſignals of returning hunger would be as intelligible as if they ſpoke; but while they are crammed with ſome

traſh every hour, the calls of natural appetite can never be heard. Their food ſhould be ſimple, and of eaſy digeſtion, and ſhould never be taken hot: after they are weaned, till they are three years old, it ſhould conſiſt of plain milk, panada, well-fermented bread, barley-meal porridge; and at dinner plain light broth with barley or rice. All kinds of paſtry, puddings, cuſtards, &c. where the chief ingredients are unfermented flour, eggs, and butter, tho' generally thought to be light, lie much heavier on the ſtomach than many kinds of animal food. Fermented liquors of every kind, and all ſorts of ſpiceries, are improper. They give a ſtimu-

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lus to the digeſtive powers, which they do not require, and, by exciting a falſe appetite, are often the cauſe of their being overcharged. Their drink ſhould be pure water. The quantity of Children's food ſhould be regulated by their appetite; and as they always eat with ſome eagerneſs full as much as they ought, whenever that eagerneſs ceaſes, their food ſhould be immediately withdrawn.

The practice of putting many clothes on Children, indulging them in ſitting over the fire, ſleeping in ſmall and warm rooms, and preſerving them from being expoſed to the various inclemencies of the weather, relaxes their bodies,

and enervates their minds. If Children, together with ſuch an effeminate education, are pampered with animal food, rich ſauces, and ſuch other diet as overcharges their digeſtive powers, they become ſickly as well as weak.

It is a general error, that a newborn Infant cannot be kept too warm. From this unfortunate prejudice, a healthy Child is ſoon made ſo tender, that it cannot bear the freſh air without catching cold. A Child can neither be kept too cool, nor too looſe in its dreſs. It wants leſs clothing, in proportion, than a grown perſon, becauſe it is naturally warmer; at leaſt more uniformly and equally warm. This is uni-

verſal

verſal among all animals. There are numberleſs inſtances of Infants, expoſed and deſerted, that have lived ſeveral days, in ſuch ſevere weather as would have killed moſt adults. Many of the diſeaſes incident to new-born Infants, and to Lying-in Women, ariſe from the hot regimen to which they are ſubjected. It is generally thought neceſſary to keep Lying-in Women in a conſtant, extorted Sweat, by confining them for ſeveral days cloſely to bed, in warm rooms, where great care is taken to exclude the freſh air; by giving them all their drink warm, and obliging them to take down a larger quantity of it than their thirſt demands. If

all

all theſe methods prove inſufficient to force out the deſired Sweat, the aſſiſtance of ſudorific medicines, ſometimes of the heating kind, is called in. There is the greateſt reaſon to believe, that the whole of this artificial Syſtem of management is highly pernicious. It is contrary to the Analogy of Nature among all other Animals, and among the uncultivated part of the human ſpecies, who, unleſs in ſome very extraordinary caſes, recover eaſily and ſpeedily, after bringing forth their young, without requiring to be kept warmer than uſual. The frequent deaths, and the ſlow and difficult recoveries of Women after Child-birth, ſhew plainly that there

is an error ſomewhere. It is the refuge of ignorance, or the blindneſs of prejudice, to ſay, that theſe evils are natural and unavoidable. The Conſtitution of a Lying-in Woman is indeed naturally more irritable than uſual, but this irritability is much increaſed by a hot regimen, and by keeping her conſtantly diſſolved in Sweats: the effect of which is, to weaken her ſo much, that the leaſt application of external cold often produces the moſt dangerous conſequences. This is conſidered as an additional reaſon for keeping the unhappy Woman ſtill warmer. It generally happens, that a woman, for ſome days after her delivery, has a conſtant

Moiſture

Moiſture on her Skin; this natural Moiſture is moſt effectually promoted by keeping her as cool as in her uſual health. If the heat is increaſed, inſtead of this ſalutary Perſpiration, a Fever is probably produced, which either ſuppreſſes it entirely, or is attended with a profuſe colliquative Sweat; and often, in conſequence of ſuch Sweat, with a Miliary Eruption. By another fatal error, in miſtaking an Effect for a Cauſe, this Miliary Eruption is conſidered as a critical and highly ſalutary tranſlation of ſome imaginary morbid matter to the Skin; which ought to be promoted, by a warm regimen and ſudorific medicines. Thus,

by leaving the plain road of Nature and common Senſe, people involve themſelves in a labyrinth of errors, and fancy they are curing Diſeaſes, when, in truth, they are creating them. It is a certain fact, however ſtrange it may appear, that in a well-regulated Lying-in Hoſpital, Women recover ſooner, and are ſubjected to fewer accidents after Child-birth, notwithſtanding the unavoidable expoſure to more light and noiſe, than Ladies of Faſhion, who are thought to poſſeſs every poſſible conveniency, in their own houſes. The reaſon is obvious: In ſuch an Hoſpital, the Women lie in a large ward, kept cool and well ventilated, and under the direction

rection and abſolute government of a Phyſician, who is not fettered by other people's prejudices, but feels himſelf at full liberty to act according to the dictates of his own Underſtanding and Experience.

But we return to our Subject; Children ſhould have no ſhoes or ſtockings, at leaſt till they are able to run abroad. They would ſtand firmer, learn to walk ſooner, and have their limbs better proportioned, if they were never cramped with ligatures of any kind. Beſides, ſtockings are a very uncleanly piece of dreſs, and always keep an Infant's legs cold and wet, if they are not ſhifted almoſt every hour.

The active principle is ſo vigo-

rous

rous and overflowing in a Child, that it loves to be in perpetual motion itſelf, and to have every object around it in motion. This exuberant activity is given it for the wiſeſt purpoſes, as it has more to do and more to learn in the firſt three years of its life, than it has in thirty years of any future period of it. But that lively and reſtleſs ſpirit, which in infancy ſeemed to animate every thing around it, gradually contracts itſelf, as the Child advances in Life, nature requiring no more motion than is neceſſary for its preſervation, and ſinks at laſt into that calm and ſtillneſs which cloſe the latter days of human life.

We ſhould freely indulge this active ſpirit and the reſtleſs curioſity of Children, by allowing them to move about at their pleaſure. This exerciſe gives ſtrength and agility to their limbs and vigour to their conſtitutions. They ſhould be allowed and even encouraged to handle objects from their earlieſt infancy, and be ſuffered to approach them as ſoon as they are able to move on their hands and knees. It is only by touch that we acquire juſt ideas of the figure and ſituation of bodies, and therefore we cannot be too early accuſtomed to examine by this ſenſe every viſible body within our reach. All theſe purpoſes, however, are fruſtrated by Infants being con-

confined in their Nurſes arms till they are able to walk alone. This confinement is likewiſe very apt to give a twiſt to their ſhape, if the Nurſe is not particularly careful to carry them alternately in both arms, tho' this twiſt may not appear for many years after. But a ſtill more important injury may be done to them by this practice, ſo univerſal among thoſe of better rank; the injury ariſing from their having too much or too little exerciſe, or from its being given them at an improper time. If a Child is ſuffered to move about at its pleaſure, like any other young animal, from the time it is two or three months old, unerring Inſtinct will direct it to take preciſely the

Quantity of Exercise, and to take it at the precise times which are most proper. But if it is carried always in a Nurse's arms, these important circumstances must be regulated by her peculiar temper or caprice. It is easy to foresee some of the numerous inconveniencies that must arise from this.

Neither ought Children to be assisted, in their learning to walk, by leading-strings. The only use of these is to save trouble to Nurses, who, by allowing the Children to swing in them, often hurt their shape, and retard their progress in walking. They are less subject to fall when they have no such artificial assistance to depend

pend on; and they cannot too early be made ſenſible that they are never to expect a ſupport or aſſiſtance in doing any thing which they are able to do for themſelves. When Infants have eſcaped from the hands of their Nurſes and are able to run about and ſhift for themſelves, they generally do well. It is commonly thought that weakly Children ſhould not be put on their legs, eſpecially if they are the leaſt bent or crooked: but experience ſhews that crooked legs will grow in time ſtrong and ſtrait by frequent walking, while diſuſe makes them worſe and worſe every day *.

CITIES are the graves of the hu-

* Cadogan.

man ſpecies *. They would periſh in a few generations, if they were not conſtantly recruited from the country. The confined, putrid air which moſt of their inhabitants breathe, their foul feeding, their want of natural exerciſe, but, above all, their debauchery, ſhorten their lives, ruin their conſtitutions, and produce a puny and diſeaſed race of Children.

Every circumſtance points out the country as the proper place for the education of Children; the purity of the air, the variety of ruſtic ſports, the plainneſs of diet, the ſimplicity and innocence of manners, all concur to recommend it.

* Rouſſeau.

Crowd-

Crowding Children together in hoſpitals is extremely pernicious to their health, both from the confinement they are ſubjected to, and from the unwholeſome air occaſioned by a number of people living in the ſame houſe. But it is ſtill more pernicious to confine them, before they have attained their full growth and ſtrength, to ſedentary employments, where they breathe a putrid air, and are reſtrained from the free uſe of their limbs. The uſual effect of this confinement is, either to cut them off early in life, or to render their conſtitutions weak and ſickly. The inſatiable thirſt for money, not only hardens the heart againſt every ſentiment of huma-

nity, but makes Men blind to that very intereſt which they ſo anxiouſly purſue. The ſame principles of ſound policy, which induces them to ſpare their horſes and cattle, till they arrive at their full ſize and vigour, ſhould naturally lead them to grant a like reſpite to their Children.

Tho' diet demands the greateſt attention, in puny conſtitutions, yet it admits of a very great latitude in Children hardened by exerciſe and daily expoſed to the viciſſitudes of the weather. It is impoſſible to aſcertain what the human body may be brought to bear, if it is gradually inured to the intemperance of ſeaſons and elements, to hunger,

hunger, thirſt, and fatigue. Before it hath acquired ſettled habits, we may induce almoſt any we pleaſe, without danger; when it is once arrived at its full growth and conſiſtence, every material alteration is dangerous. But the delicacy and luxury of modern education deſtroy the foundation of this native vigor and flexibility. Notwithſtanding the variety of abſurd and unnatural cuſtoms that prevail among barbarous nations, they are not ſickly as we are, becauſe the hardineſs of their conſtitutions enables them to bear all exceſſes. The women who inhabit the iſthmus of America are plunged in cold water, along with their Infants, immediately

ately after their delivery, without any bad conſequence. All thoſe diſeaſes which ariſe from catching of cold, or a ſudden check given to the perſpiration, are found only among the civilized part of Mankind. An old Roman or an Indian, in the purſuits of war or hunting, would plunge into a river whilſt in a profuſe ſweat, without fear and without danger. A ſimilar hardy education would make us all equally proof againſt the bad effects of ſuch accidents.—The greater care we take to prevent catching cold, by the various contrivances of modern luxury, the more we become ſubjected to it.—We can guard againſt cold only by rendering ourſelves

ſupe-

ſuperior to its influence.—There is a ſtriking proof of this in the vigorous conſtitutions of Children braced by the daily uſe of the cold bath; and ſtill a ſtronger proof, in thoſe Children who are thinly clad, and ſuffered to be without ſtockings or ſhoes in all ſeaſons and weathers.

NATURE never made any country too cold for its own inhabitants.—In cold climates ſhe has made exerciſe and even fatigue habitual to them, not only from the neceſſity of their ſituation, but from choice, their natural diverſions being all of the athletic and violent kind. But the ſoftneſs and effeminacy of modern manners has

both deprived us of our natural defence againſt the diſeaſes moſt incident to our own climate, and ſubjected us to all the inconveniencies of a warm one, particularly to that debility and morbid ſenſibility of the nervous ſyſtem, which lays the foundation of moſt of our diſeaſes, and deprives us at the ſame time of the ſpirit and reſolution to ſupport them.

Most of thoſe Children who die under two years of age, are cut off by the conſequences of teething. This is reckoned a natural and inevitable evil; but as all other animals, and the uncultivated part of Mankind, get their teeth without danger, there is reaſon to ſuſpect

this is not a natural evil. The proceſs of Nature in breeding teeth is different from her uſual method of operating in the human body, which is without pain, and commonly without exciting any particular ſenſation. But though cutting of the teeth may be naturally attended with ſome pain, and even a ſmall degree of fever, yet if a Child's conſtitution be perfectly ſound and vigorous, probably neither of theſe would be followed by any bad conſequence. The irritability of the nervous Syſtem, and the inflammatory diſpoſition of the habit at this period, are probably owing in a great meaſure to too full living, to the conſtitution being debilitated

by

by the want of proper Exercise, by the want of free Exposure to the open Air, and the numberless other Effeminacies of modern Education. Other animals facilitate the cutting of their teeth by gnawing such bodies as their gums can make some impression on. An Infant, by the same mechanical Instinct, begins very early to carry every thing to its mouth. As soon as this indication of Nature is observed, it should be diligently followed, by giving the Child something to gnaw, which is inoffensive, which is cooling, and which yields a little to the pressure of its gums, as liquorice-root, hard biscuit, wax candle, and such like. A perfectly hard body, such as coral, does not answer the purpose,

nor will a Child uſe it, when its gums are in the leaſt pained.

We cannot help obſerving here, the very great prejudice which Children of better rank often ſuſtain, by a too early application to different branches of education. The moſt important poſſeſſion that can be ſecured to a Child, is a healthy and vigorous conſtitution, a chearful temper, and a good heart. Moſt ſickly Children either die very ſoon, or drag out an unhappy life, burdenſome to themſelves, and uſeleſs to the public. There is nothing indeed to hinder a Child from acquiring every uſeful branch of knowledge, and every elegant

elegant accompliſhment ſuited to his age, without impairing his conſtitution; but then the greateſt attention muſt be had to the powers of his body and mind, that they neither be allowed to languiſh for want of exerciſe, nor be exerted beyond what they can bear. Nature brings all her works to perfection by a gradual proceſs. Man, the laſt and moſt perfect of her works below, arrives at his by a very ſlow proceſs. In the early period of life, Nature ſeems particularly ſollicitous to increaſe and invigorate the bodily powers. One of the principal inſtruments ſhe uſes for this purpoſe is, that reſtleſs activity which makes a Child

delight

delight to be in perpetual motion. The faculties of the mind diſcloſe themſelves in a certain regular ſucceſſion. The powers of imagination firſt begin to appear by an unbounded curioſity, a love of what is great, ſurprizing, and marvellous, and, in many caſes, of what is ridiculous. The perception of what is beautiful in Nature does not come ſo early. The progreſs of the affections is ſlower: at firſt they are moſtly of the ſelfiſh kind, but, by degrees, the heart dilates, and the ſocial and public affections make their appearance. The progreſs of reaſon is extremely ſlow. In childhood the mind can attend to nothing but what keeps its active

powers in conſtant agitation, nor can it take in all the little diſcriminating circumſtances which are neceſſary to the forming a true judgment either of perſons or things. For this cauſe it is very little capable of entering into abſtract reaſoning of any kind, till towards the age of manhood. It is even long after this period before any juſtneſs of taſte can be acquired, becauſe that requires the moſt improved uſe of the affections, of the reaſoning faculty, and of the powers of imagination. If this is the order and plan of Nature in bringing Man to the perfection of his kind, it ſhould be the buſineſs of education religiouſly to follow it, to aſſiſt the

ſucceſſive

ſucceſſive openings of the human powers, to give them their proper exerciſe, but to take care that they never be over-charged. If no regard is had to this rule, we may indeed accelerate the ſeeming maturity of our faculties, as we can rear a plant in a hot-bed, but we ſhall never be able to bring them to that full maturity, which a more ſtrict attention to Nature would have brought them to. This is, however, ſo little obſerved in the education of Children of better faſhion, that Nature is, almoſt from the beginning, thwarted in all her motions. Many hours are ſpent every day in ſtudies painfully diſagreeable,

that give exercise to no faculty but the memory, and only load it with what will probably never turn to either future pleasure or utility. Some of the faculties are over-strained, by putting them upon exertions disproportioned to their strength; others languish for want of being exercised at all. No knowledge or improvement is here acquired by the free and spontaneous exertion of the natural powers: it is all artificial and forced. Thus health is often sacrificed, by the body being deprived of its requisite exercise, the temper hurt by frequent contradiction, and the vigour of the mind impaired by unnatural and overstrained exertions.

ertions. The happieſt period of Human Life, the days of health, chearfulneſs and innocence, on which we always reflect with pleaſure, not without ſome mixture of regret, are ſpent in the midſt of tears, puniſhments, and ſlavery; and this is to anſwer no other end but to make a Child a Man ſome years before Nature intended he ſhould be one. It is not meant here to inſinuate, that Children ſhould be left to form themſelves without any direction or aſſiſtance. On the contrary, they need the moſt watchful attention from their earlieſt infancy, and often contract ſuch bad health, ſuch bad tempers, and ſuch bad habits, before

they are thought proper ſubjects of education, as will remain with them, in ſpite of all future care, as long as they live. We only intended to point out the impropriety of precipitating education, by forſaking the order in which Nature unfolds the human powers, and by ſacrificing preſent happineſs to uncertain futurity. There is a kind of culture that will produce a Man at fifteen, with his character and manners perfectly formed: but then he is a little Man; his faculties are cramped, and he is incapable of further improvement. By a different culture he might not perhaps arrive at full maturity till five-and-

twenty; but then he would be by far the ſuperior man, bold, active, and vigorous, with all his powers capable of ſtill further enlargement. The buſineſs of education is indeed, in every view, a very difficult taſk. It requires an intimate knowledge of Nature, as well as great addreſs, to direct a Child, before he is able to direct himſelf, to lead him without his being conſcious of it, and to ſecure the moſt implicit obedience, without his feeling himſelf to be a ſlave. It requires beſides ſuch a conſtant watchfulneſs, ſuch inflexible ſteadineſs, and, at the ſame time, ſo much patience, tenderneſs, and affection, as can

ſcarcely

ſcarcely be expected but from the heart of a parent.

THESE few obſervations are ſelected from a great number that might be mentioned, to prove that many of the calamities complained of as peculiarly affecting the Human Species, are not neceſſary conſequences of our conſtitution, but are entirely the reſult of our own caprice and folly, in paying greater regard to vague and ſhallow reaſonings, than to the plain dictates of Nature, and the analogous conſtitutions of other Animals.—They are taken from that period of life, where Inſtinct is the only active principle of our Nature, and conſequently

quently where the analogy between us and other Animals will be found moſt compleat.—When our ſuperior and more diſtinguiſhing faculties begin to expand themſelves, the analogy becomes indeed leſs perfect. But, if we would enquire into the cauſe of our weak and ſickly habits, we muſt go back to the ſtate of Infancy. The foundation of the evil is laid there. Habit ſoon ſucceeds in the place of Nature, and, however unworthy a ſucceſſor, requires almoſt equal attention. As years advance, additional cauſes of theſe evils are continually taking place, and diſorders of the body and mind mutually inflame each

other. — But this opens a field too extenſive for this place. We ſhall only obſerve, that the Decline of Human Life exhibits generally a ſcene quite ſingular in Nature. — The gradual decay of the more humane and generous feelings of the heart, as well as of all our boaſted ſuperior powers of imagination and underſtanding, till at laſt they are utterly obliterated, and leave us in a more helpleſs and wretched ſituation than that of any Animal whatever, is ſurely of all others the moſt humbling conſideration to the pride of man. — Yet there is great reaſon to believe that this melancholy Exit is not our natural one, but

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that it is owing to cauſes foreign and adventitious to our Nature.—There is the higheſt probability, at leaſt, that if we led natural lives, we ſhould retain to the laſt the full exerciſe of all our ſenſes, and the full poſſeſſion of thoſe ſuperior faculties, which we hope we ſhall retain in a future and more perfect ſtate of exiſtence.—There is no reaſon to doubt but it is in the power of art to protract life even beyond the period which Nature has aſſigned to it. But this enquiry, however important, is trifling, when compared to that which leads us to the means of enjoying it, whilſt we do live.

SECTION

SECTION II.

THE advantages, which Mankind poſſeſs above the reſt of the Animal Creation, are principally derived from Reaſon, from the Social Principle, from Taſte, and from Religion. We ſhall proceed to enquire how much each of theſe contribute to make life more happy and comfortable.

REASON, of itſelf, cannot, any more than riches, be reckoned an immediate

immediate bleſſing to Mankind. It is only the proper application of it, to render them more happy, that can entitle it to that name. Nature has furniſhed us with a variety of internal Senſes and Taſtes, unknown to other Animals. All theſe, if properly cultivated, are ſources of pleaſure, but without culture, moſt of them are ſo faint and languid, that they convey no gratification to the Mind. This culture is the peculiar province of Reaſon. It belongs to Reaſon to analyze our Taſtes and Pleaſures, and, after a proper arrangement of them according to their different degrees of excellence, to aſſign to each that

degree of cultivation and indulgence which its rank deſerves, and no more. But if Reaſon, inſtead of thus doing juſtice to the various gifts of Providence, be unattentive to her charge, or beſtow her whole attention on One, neglecting the reſt, and if, in conſequence of this, little happineſs be enjoyed in life, in ſuch a caſe Reaſon can with no great propriety be called a bleſſing. Let us then examine its effects among thoſe who poſſeſs it in the moſt eminent degree.

The natural advantages of Genius, and a ſuperior Underſtanding, are extremely obvious. One unacquainted with the real ſtate of human affairs, would never doubt

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of their ſecuring to their poſſeſſors the moſt honourable and important ſtations among mankind, nor ſuſpect that they could ever fail to place them at the head of all the uſeful arts and profeſſions. If he were told this was not the caſe, he would conclude it muſt be owing to the folly or wickedneſs of Mankind, or to ſome unhappy concurrence of accidents, that ſuch Men were deprived of their natural ſtations and rank in life. But in fact it is owing to none of theſe cauſes. A ſuperior degree of Reaſon and Underſtanding does not uſually form a Man either for being a more uſeful member of ſociety, or more happy in himſelf.

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Theſe talents are uſually diſſipated in ſuch a way, as renders them of little account, either to the public or to the poſſeſſor. — This waſte of Genius exhibits a moſt aſtoniſhing and melancholy proſpect. A large library gives a full view of it. Among the multitude of books of which it is compoſed, how few engage any one's attention? Such as are addreſſed to the heart and imagination, ſuch as paint life and manners in juſt colours and intereſting ſituations, and the very few that give genuine deſcriptions of Nature in any of her forms, or of the uſeful and elegant arts, are read and admired. But the far more numerous volumes, productions of

the intellectual powers, profound ſyſtems and diſquiſitions of philoſophy and theology, are neglected and deſpiſed, and remain only as monuments of the pride, ingenuity, and impotency of Human Underſtanding. Yet many of the inventors of theſe ſyſtems diſcover the greateſt acuteneſs and depth of Genius; half of which, exerted on any of the uſeful or elegant arts of life, would have rendered their names immortal.—But it has ever been the misfortune of philoſophical Genius to graſp at objects which Providence has placed beyond its reach, and to aſcend to general principles and to build ſyſtems, without that previous

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large collection and proper arrangement of facts, which alone can give them a ſolid foundation. — Notwithſtanding this was pointed out by Lord Bacon, in the fulleſt and cleareſt manner, yet no attempts have been made to cultivate any one branch of uſeful philoſophy upon his excellent plan, except by Sir Iſaac Newton, Mr. Boyle, and a very few others.—Genius is naturally impatient of reſtraint, keen and impetuous in its purſuits; it delights therefore in building with materials which the Mind contains within itſelf, or ſuch as the Imagination can create at pleaſure. But the materials, requiſite for the improvement of any uſe-

ful art or ſcience, muſt all be collected from without, by ſuch ſlow and patient obſervation, as little ſuits the vivacity of Genius, and generally requires more bodily activity, than is uſually found among Philoſophers.

Almost the only pure productions of the Underſtanding, that have continued to command reſpect, are thoſe of Abſtract Mathematicks. Theſe will always be valuable, independent of their application to the uſeful arts. The exerciſe they give to the invention, and the agreeable ſurpriſe they excite in the Mind, by exhibiting unexpected relations of figures and quantity, are of themſelves natural

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ſources of pleaſure. This is the only ſcience, the principles of which the philoſopher carries in his own Mind; infallible principles to which he can ſafely truſt.

Tho' Men of Genius cannot bear the fetters of method and ſyſtem, yet they are the only proper people to plan them out. The Genius to lead and direct in philoſophy is diſtinct from, and almoſt incompatible with the Genius to execute. Lord Bacon was a remarkable inſtance of this. He brought the Syſtematic Method of the Schoolmen, which was founded on Metaphyſical and often Nominal Subtilties, into deſerved contempt, and laid down a method

of inveſtigation founded on the juſteſt and moſt enlarged views of Nature, but which neither himſelf nor ſucceeding philoſophers have had patience to put in ſtrict execution.

For the reaſons above mentioned, it will be found that ſcarcely any of the uſeful arts of life owe their improvements to philoſophers. They have been principally obliged to accidental diſcoveries, or to the happy natural ſagacity of Men, who exerciſed thoſe arts in private, and who were unacquainted with and undebauched by philoſophy.—This has in a particular manner been the fate of Medicine, the moſt uſeful of all thoſe arts. If

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by Medicine be meant the art of preſerving health, and reſtoring it when loſt, any Man of ſenſe and candor, who has been regularly bred to it, will own that his time has been moſtly taken up with enquiries into branches of learning, which upon trial he finds utterly unprofitable to the main ends of his profeſſion, or waſted in reading uſeleſs theories and voluminous explanations and commentaries on theſe theories; and will ingenuouſly acknowledge, that every thing uſeful, which he ever learned from books in the courſe of many years ſtudy, might be taught to any Man of common ſenſe and attention in almoſt as many months,

and that a few years experience is worth all his library.—Medicine in reality owes more to that illiterate enthuſiaſt, Paracelſus, for introducing ſome of the moſt uſeful remedies, than to any phyſician who has wrote ſince the days of Hippocrates, if we except Dr. Sydenham; who owes his reputation entirely to a great natural ſagacity in making obſervations, and to a ſtill more uncommon candor in relating them. What little medical philoſophy he had, which was as good as his time afforded, ſerved only to warp his Genius, and render his writings more perplexed and tireſome.

But what ſhews in the ſtrongeſt light at what an aweful diſtance philoſo-

philoſophers have uſually kept from enquiries of general utility to mankind, is, that Agriculture, as a ſcience, is yet only in its infancy.—A mathematician or philoſopher, if he happens to poſſeſs a farm, does not underſtand the conſtruction of his cart or plough ſo well as the fellow who drives them, nor is he ſo well acquainted with the method of cultivating his ground to the greateſt advantage. We have indeed many Syſtems of Agriculture, that is, we have large compilations of general maxims and principles, along with a profuſion of what is called philoſophical reaſoning on the ſubject. But the capital deficiency in Huſbandry

bandry is, a copious Collection of particular Obſervations and Experiments, fully and clearly narrated, well atteſted, and properly arranged. Theſe alone can give any authority to general Maxims. Without theſe we ought to diſtruſt all ſuch Maxims, as we know many of them are founded on facts, either totally falſe or very imperfectly narrated, and that others are eſtabliſhed on very erroneous reaſoning from facts that are indeed unqueſtionable.

It is with pleaſure, however, that we obſerve the Genius of a more enlarged philoſophy ariſing, a philoſophy ſubſervient to life and public utility. Since knowledge

has come to be more generally diffuſed, that ſpirit of free enquiry, which formerly employed itſelf in theology and politics, begins now to pierce into other ſciences. The authority of antiquity and great names, in ſubjects of opinion, is leſs regarded. Men begin to be weary of theories which lead to no uſeful conſequences, and have no foundation but in the imagination of ingenious Men. The load of learned rubbiſh, under which ſcience has lain ſo long concealed, partly for the meaneſt and vileſt purpoſes, begins to be taken off; and there ſeems to be a general diſpoſition in Mankind to expoſe to their deſerved contempt thoſe quackiſh

quackiſh and unworthy arts, which have ſo often diſgraced literature and gentlemen of a liberal profeſſion. The true and only method of promoting ſcience, is to communicate it with clearneſs and preciſion, and in a language as much diveſted of technical terms as the nature of the ſubject will admit. What renders this particularly neceſſary is, that ſpeculative Men, who have a Genius for arrangement, and for planning uſeful enquiries, are very often, for reaſons before given, deficient in the executive part. The principles therefore of every ſcience ſhould be explained by them with all poſſible perſpicuity, in order to render

render them more generally underſtood, and to make their application to the uſeful arts more eaſy. We have a ſtriking inſtance of the good effects of this, in Chymiſtry. This ſcience lay for many ages involved in the deepeſt obſcurity, concealed under a jargon intelligible to none but a few adepts, and, by a ſtrange aſſociation, frequently interwoven with the wildeſt religious enthuſiaſm. Boerhaave had the very high merit of reſcuing it from this obſcurity, and of explaining it in a language intelligible to every man of common ſenſe. Since that time, Chymiſtry has made very quick advances.

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The French philoſophers, in particular, have deſerved well of Mankind for their endeavours to render this ſcience, as well as every branch of natural philoſophy, ſubſervient to the uſeful and elegant arts; and have the additional merit of communicating their knowledge in the eaſieſt and moſt agreeable manner. Mr. Buffon has not only given us the beſt natural hiſtory, but, by the beauty of his compoſition and elegance of his ſtile, has rendered a ſubject, which, in moſt hands, has proved a very dry one, both pleaſing and intereſting.

The ſame liberal and manly ſpirit of enquiry which has diſcovered itſelf

itſelf in other branches of knowledge, begins to find its way into Medicine. Greater attention is now given to experiment and obſervation; the inſufficiency of any idle theory is more quickly detected, and the pedantry of the profeſſion meets with its deſerved ridicule. We cannot avoid mentioning here, for the honour of our own country, that Pharmacy has been lately reſcued from a ſtate that was a ſcandal to Phyſic and common ſenſe, and is now brought into a judicious, conciſe, and tolerably elegant ſyſtem. Even Agriculture, the moſt natural, the moſt uſeful, and, among the moſt honourable becauſe moſt

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independent employments, which many years ago began to engage the attention of gentlemen, is now thought a ſubject not unworthy the attention of philoſophers. Mr. du Hamel, who is the Dr. Hales of France, has ſet a noble example in this way, as he does in promoting every other branch of knowledge connected with public utility *.

* His example has been followed by ſome others in his own Country and in Switzerland; but in Britain the genuine Spirit of Experimental Agriculture begins to diffuſe itſelf with a zeal and rapidity that promiſes ſoon to eſtabliſh this Science on the moſt ſolid foundation: the public lies under particular Obligations, on this ſubject, to the ſpirit, ingenuity, and induſtry of Mr. Young.

Nothing contributes more to deprive the world of the fruits of great parts, than the paſſion for univerſal knowledge, ſo conſtantly annexed to thoſe who poſſeſs them. By means of this the flame of Genius is waſted in the endleſs labour of accumulating promiſcuous or uſeleſs facts, while it might have enlightened the moſt uſeful arts by concentrating its force upon a ſingle object. This diſſipation of Genius is moſt effectually checked by the honeſt love of fame, which prompts a Man to appear in the world as an author. This neceſſarily circumſcribes his excurſions, and determines the force of his Genius to one point. This likewiſe

reſcues him from that uſual abuſe and proſtitution of fine parts, the waſting of the greateſt part of his time in reading, which is really the effect of lazineſs. Here the Mind, being in a great meaſure paſſive, becomes ſurfeited with knowledge which it never digeſts: the memory is burdened with a load of nonſenſe and impertinence, while the powers of Genius and Invention languiſh for want of exerciſe.

HAVING obſerved of how little conſequence a great Underſtanding generally is to the public, let us next conſider the effects it has in promoting the happineſs of the individual.—It is very evident that thoſe, who devote moſt of their time

time to the exerciſes of the Underſtanding, are far from being the happieſt Men. They enjoy indeed the pleaſure ariſing from the purſuit and diſcovery of Truth. Perhaps too the vanity ariſing from a conſciouſneſs of ſuperior talents adds not a little to their happineſs. But there are many natural ſources of pleaſure from which they are in a great meaſure cut off.—All the public and ſocial affections, in common with every Taſte natural to the Human Mind, if they are not properly exerciſed, grow languid. People who devote moſt of their time to the cultivation of their Underſtandings, muſt of courſe live retired and abſtracted from the

world. The ſocial affections (thoſe inexhauſtible ſources of happineſs) have therefore no play, and conſequently loſe their natural warmth and vigor. The private and ſelfiſh affections however are not proportionably reduced. Envy and Jealouſy, the moſt ungenerous and moſt tormenting of all paſſions, prevail remarkably among this rank of Men.

Hence perhaps there is leſs friendſhip among learned Men, and eſpecially among Authors, than in any other claſs of Mankind. People of independent fortunes, who have no views of intereſt or ambition to gratify, naturally connect themſelves with ſuch

ſuch as reſemble them in their taſtes and ſentiments, and as their purſuits do not interfere, their friendſhips may be ſincere and laſting. In thoſe profeſſions likewiſe where Intereſt is conſidered as the immediate object, we often find Men very cordially attached to one author, if the field be large enough to admit them all. But in the purſuits of Fame and Vanity, the caſe is very different. There is a jealouſy here that admits no rival, that makes people conſider whatever is given to others as taken away from themſelves. Hence the expreſſive ſilence, or the cold, extorted, meaſured approbation, given by rival authors to thoſe works of

Genius, which more impartial and diſintereſted Judges receive with the warmeſt and moſt unreſerved applauſe. Such a generoſity, ſuch a greatneſs of Soul, as render one ſuperior to ſo mean a jealouſy, are perhaps the rareſt Virtues to be found among Mankind.

This ſtate of war among Men of Genius and Learning, not only prevents each of them in ſome meaſure from receiving that portion of Fame to which he is juſtly entitled, but is one of the principal cauſes which exclude them from that influence and aſcendency in the different profeſſions and affairs of life, which their ſuperior talents would otherwiſe readily procure

them. Dull people, tho' they do not comprehend Men of Genius, are afraid of them, and naturally unite againſt them, and the mutual jealouſies and diſſentions among ſuch Men, give the dunces all the advantages they could wiſh for. As the ſocial affections become languid, among thoſe who devote their whole time to ſpeculative ſcience, becauſe they are not exerciſed, the public affections, the love of liberty and of a native country, become feeble for the ſame reaſon. There are perhaps no Men who embrace ſentiments of patriotiſm and public liberty with ſo much ardor, as thoſe who are juſt entering upon the world, and

who have got a very liberal and claſſical education. Youth indeed is the ſeaſon when every generous and elevated ſentiment moſt eaſily finds its way to the heart: at this happy period, that high ſpirit of independence, that zeal for the public, which animated the Greek and Roman people, communicate themſelves to the ſoul with a peculiar warmth and enthuſiaſm. But this fervor too ſoon ſubſides. If young men engage in public and active life, every manly and diſintereſted purpoſe is in danger of being loſt, amidſt the univerſal diſſipation and corruption of manners, that ſurround them; a depravity of manners now become ſo

enormous, that any pretenſion to public Virtue is conſidered either as hypocriſy or folly. If, on the other hand, they devote themſelves to a ſpeculative, ſedentary life, abſtracted from Society, all the active Virtues and active Powers of the Mind are ſtill more certainly extinguiſhed. A capacity for vigorous and ſteady exertions can only be preſerved by regular habits of Activity. Love of a Country and of a Public cannot ſubſiſt among Men, who neither know nor love the individuals which compoſe that Public. If a Man has a family and friends, theſe give him an intereſt in the Community, and attach him to it; becauſe their honour and happi-

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neſs, which he regards as much as his own, are eſſentially connected with its welfare. But if he is a ſingle, ſolitary Being, unconnected with family or friends, there is little to attach him to one country in preference to another. If any encroachment is threatened againſt his perſonal liberty or property, he may think it more eligible to convey himſelf to another country, where he can live unmoleſted, than to ſtruggle, at the riſk of his life and fortune, againſt ſuch encroachments at home. Beſides, we generally find retired ſpeculative Men, who value themſelves on their literary accompliſhments, very much out of humour with the world, if

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it has not rewarded them according to their own ſenſe of their importance, which it is ſeldom poſſible to do. Swollen with pride and envy, they range all mankind into two claſſes, the Knaves and the Fools. But how can we ſuppoſe one ſhould love a Country or a Community conſiſting of ſuch worthleſs Members?

When abſtraction from company is carried far, it occaſions groſs ignorance of life and manners, and neceſſarily deprives a Man of all thoſe little accompliſhments and graces which are eſſential to poliſhed and elegant ſociety, and which can only be acquired by mixing with the world. The want

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of theſe is often an inſuperable bar to the advancement of perſons of real merit, and proves therefore a frequent ſource of their diſguſt at the world, and conſequently at themſelves; for no Man can be happy in himſelf, who thinks ill of every one around him.

The general complaint of the neglect of merit does not ſeem to be well founded. It is unreaſonable for any Man, who lives detached from ſociety, to complain that his merit is neglected, when he never has made it known. The natural reward of mere Genius, is the eſteem of thoſe who know and are judges of it. This reward is never withheld. There is a like

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unreaſonable complaint, that little regard is commonly paid to good qualities of the heart. But it ſhould be conſidered, that the world cannot ſee into the heart, and can therefore only judge of its goodneſs by viſible effects. There is a natural and proper expreſſion of good affections, which ought always to accompany them, and in which true politeneſs principally conſiſts. This expreſſion may be counterfeited, and ſo may obtain the reward due to genuine virtue; but where this natural index of a worthy character is wanting, or where there is even an outward expreſſion of bad diſpoſitions, the world

world cannot be blamed for judging from ſuch appearances.

Bad health is another common attendant on great parts, when theſe parts are exerted, as is uſually the caſe, rather in a ſpeculative than active life.—It is obſerved that great quickneſs and vivacity of Genius is commonly attended with a remarkable delicacy of conſtitution, and a peculiar ſenſibility of the nervous ſyſtem, and that thoſe, who poſſeſs it, ſeldom arrive at old age. A ſedentary, ſtudious life greatly increaſes this natural weakneſs of conſtitution, and brings on that train of nervous complaints and low ſpirits, which render life a burden to the poſſeſſor and uſe-

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leſs to the public. Nothing can ſo effectually prevent this as activity, regular exerciſe, and frequent relaxations of the Mind from thoſe keen purſuits it is uſually engaged in.—Too aſſiduous an exertion of the Mind on any particular ſubject, not only ruins the health, but impairs the Genius itſelf; whereas, if the Mind be frequently unbent by amuſements, it always returns to its favourite object with double vigour.

But one of the principal misfortunes of a great Underſtanding, when exerted in a ſpeculative rather than in an active ſphere, is its tendency to lead the Mind into too deep a ſenſe of its own weakneſs

and

and limited capacity. It looks into Nature with too piercing an eye, diſcovers every where difficulties imperceptible to a common Underſtanding, and finds its progreſs ſtopt by obſtacles that appear inſurmountable. This naturally produces a gloomy and forlorn Scepticiſm, which poiſons the chearfulneſs of the temper, and, by the hopeleſs proſpect it gives of improvement, becomes the bane of ſcience and activity. This Sceptical Spirit, when carried into life, renders even Men of the beſt Underſtandings unfit for buſineſs. When they examine with the greateſt accuracy all the poſſible conſequences of a ſtep they are ready

to

to make in life, they diſcover ſo many difficulties and chances againſt them, whichſoever way they turn, that they become ſlow and fluctuating in their reſolutions, and undetermined in their conduct. But as the buſineſs of life is in reality only a conjectural art, in which there is no guarding againſt all poſſible contingences, a Man that would be uſeful to the public or to himſelf, muſt be at once deciſive in his reſolutions, and ſteady and fearleſs in carrying them into execution.

We ſhall mention, in the laſt place, among the inconveniences attendant on ſuperior parts, that ſolitude in which they place a per-

ſon on whom they are beſtowed, even in the midſt of ſociety.

Condemned in Buſineſs or in Arts to drudge,
Without a Second and without a Judge *.

To the few, who are judges of his abilities, he is an object of jealouſy and envy. The bulk of Mankind conſider him with that awe and diſtant regard that is incompatible with confidence and friendſhip. They will never unboſom themſelves to one they are afraid of, nor lay open their weakneſſes to one they think has none of his own. For this reaſon we commonly find that even Men of Genius have the greateſt real affection and

* Pope.

friend-

friendſhip for ſuch as are very much their inferiors in point of Underſtanding; good-natured, unobſerving people, with whom they can indulge all their peculiarities and weakneſſes without reſerve. Men of great abilities therefore, who prefer the ſweets of ſocial life and private friendſhip to the vanity of being admired, ought carefully to conceal their ſuperiority, and bring themſelves down to the level of thoſe they converſe with. Nor muſt this ſeem to be the effect of a deſigned condeſcenſion; for that is peculiarly mortifying to human pride.

Thus we have endeavoured to point out the effects which the fa-

culty of Reaſon, that boaſted characteriſtic and privilege of the Human Species, produces among thoſe who poſſeſs it in the moſt eminent degree; and, from the little influence it ſeems to have in promoting either public or private good, we are almoſt tempted to ſuſpect, that Providence deprives us of thoſe fruits we naturally expect from it, in order to preſerve a certain ballance and equality among Mankind.—Certain it is that Virtue, Genius, Beauty, Wealth, Power, and every natural advantage one can be poſſeſſed of, are uſually mixed with ſome alloy, which diſappoints the fond hope of their raiſing the poſ-

ſeſſor

ſeſſor to any uncommon degree of eminence, and even in ſome meaſure brings him down to the common level of his Species.

The next diſtinguiſhing principle of Mankind, which was mentioned, is that which unites them into ſocieties, and attaches them to one another by ſympathy and affection. This principle is the ſource of the moſt heart-felt pleaſure which we ever taſte.

It does not appear to have any natural connection with the Underſtanding.—It was before obſerved that perſons of the beſt Underſtanding poſſeſſed it frequently in a very inferior degree to the reſt of Mankind; but it was at the ſame time

mentioned that this did not proceed from leſs natural ſenſibility of heart, but from the Social Principle languiſhing for want of proper exerciſe. By its being more exerciſed among the idle and the diſſipated, perſons of this character ſometimes derive more pleaſure from it; for not only their pleaſures but their vices are often of the ſocial kind; and hence the Social Principle is warm and vigorous among them. Even drinking, if not carried to exceſs, is found favourable to this principle, eſpecially in our northern climates, where the affections are naturally cold; as it produces an artificial warmth of temper, opens and enlarges the heart, and diſpels

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the reſerve, natural perhaps to wiſe Men, but inconſiſtent with connections of ſympathy and affection.

All thoſe warm and elevated deſcriptions of friendſhip, which ſo powerfully charm the Minds of young people, and repreſent it as the height of human felicity, are really romantic among us. When we look round us into life, we meet with nothing correſponding to them, except among an happy few in the ſequeſtered ſcenes of life, far removed from the purſuits of intereſt or ambition. Theſe ſentiments of friendſhip are original and genuine productions of warmer and happier climes, and adopted by us merely

out of vanity.—The ſame obſervation may be applied to the more delicate and intereſting attachment between the ſexes.—Many of our ſex, who, becauſe poſſeſſed of ſome learning, aſſume the tone of ſuperior wiſdom, treat this attachment with great ridicule, as a weakneſs below the dignity of a Man, and allow no kind of it but what we have in common with the whole Animal Creation. They acknowledge, that the fair ſex are uſeful to us, and a very few will deign to conſider ſome of them as reaſonable and agreeable companions.—But it may be queſtioned, whether this is not the language of an heart inſenſible to the moſt refined and exquiſite pleaſure

Human

Human Nature is capable of enjoying, or the language of diſappointed Pride, rather than of Wiſdom and Nature. No Man ever deſpiſed the ſex who was a favourite with them, nor did any one ever ſpeak contemptuouſly of love, who was conſcious of loving and being beloved by a Woman of merit. The attachment between the ſexes is a natural principle, which forms in an eminent degree the happineſs of Human Life in every part of the world. As the power of Beauty in the Eaſtern countries is extremely abſolute, no other accompliſhments are thought neceſſary to the Women, but ſuch as are merely perſonal. They are

cut

cut off therefore, by the moſt cruel exertion of power, from all opportunities of improvement, and paſs their lives in a lonely and ignominious confinement, excluded from all free intercourſe with human ſociety. The caſe is very different in this climate, where the power of Beauty is very limited. Love with us is but a feeble paſſion, and generally yields eaſily to intereſt, ambition, or even to vanity, that paſſion of a little mind and a cold heart; as luxury therefore advances among us, love muſt be extinguiſhed among people of better rank altogether. To give it any force or permanency, we muſt connect it with ſentiment and eſteem. But it is not in

our

our power to do this, if we treat Women as we do Children. If we impreſs their minds with a belief that they were only made to be domeſtic drudges, and the ſlaves of our pleaſures, we debaſe their minds, and deſtroy all generous emulation to excel; whereas, if we uſe them in a more liberal and generous manner; a decent pride, a conſcious dignity, and a ſenſe of their own worth, will naturally induce them to exert themſelves to be what they would wiſh to be thought, and are entitled to be, our companions and friends. This however they can never accompliſh by leaving their own natural characters and aſſuming ours. As the

two

two ſexes have very different parts to act in life, Nature has marked their characters very differently; in a way that beſt qualifies them to fulfil their reſpective duties in ſociety. Nature intended us to protect the Women, to provide for them and their families. Our buſineſs is without doors. All the rougher and more laborious parts in the great ſcene of human affairs fall to our ſhare. In the courſe of theſe, we have occaſion for our greater bodily ſtrength, greater perſonal courage, and more enlarged powers of Underſtanding. The greateſt glory of Women lies in private and domeſtic life, as friends, wives, and mothers. It belongs

to

to them, to regulate the whole œconomy of the family. But a much more important charge is committed to them. The education of the youth of both ſexes principally devolves upon the Women, not only in their infancy, but during that period, in which the conſtitution both of body and mind, the temper and diſpoſitions of the heart, are in a great meaſure formed. They are deſigned to ſoften our hearts and poliſh our manners. The form of power and authority, to direct the affairs of public ſocieties and private families, remains indeed with us. But they have a natural defence againſt the abuſe of this power, by that ſoft and inſinuating addreſs,

addreſs, which enables them to controul it, and often to transfer it to themſelves.

In this view, the part which Women have to act in life, is important and reſpectable; and Nature has given them all the neceſſary requiſites to perform it. They poſſeſs, in a degree greatly beyond us, ſenſibility of heart, ſweetneſs of temper, and gentleneſs of manners. They are more chearful and joyous. They have a quicker diſcernment of characters. They have a more lively fancy, and greater delicacy of taſte and ſentiment; they are better judges of grace, elegance, and propriety, and therefore are our ſuperiors in ſuch works of taſte

as depend on theſe. If we do not conſider Women in this honourable point of view, we muſt forego in a great meaſure the pleaſure ariſing from an intercourſe between the ſexes, and, together with this, the joys and endearments of domeſtic life. Beſides, in point of ſound policy, we ſhould either improve the Women or abridge their power; if we give them an important truſt, we ſhould qualify them for the proper diſcharge of it; if we give them liberty, we ſhould guard againſt their abuſe of it; and not truſt ſo entirely as many of us do to their inſenſibility or to their religion. A Woman of a generous ſpirit, if ſhe is treated as a friend

and

and an equal, will feel and gratefully return the obligation; and a Man of a noble mind will be infinitely more gratified with the attachment of a Woman of merit, than with the obedience of a dependant and a ſlave.

If we enquire into the other pleaſures we enjoy as Social Beings, we ſhall find many delicacies and refinements admired by ſome, which others, who never felt them, treat as viſionary and romantic. It is no difficult matter to account for this. There is certainly an original difference in the conſtitutions both of Men and of Nations; but this is not ſo great as at firſt view it ſeems to be. Human Nature conſiſts of

the ſame principles every where. In ſome people one principle is naturally ſtronger than it is in others, but exerciſe and proper culture will do much to ſupply the deficiency. The inhabitants of cold climates, having leſs natural warmth and ſenſibility of heart, enter but very faintly into thoſe refinements of the Social Principle, in which Men of a different temper delight. But if ſuch refinements are capable of affording to the Mind innocent and ſubſtantial pleaſure, it ſhould be the buſineſs of philoſophy to ſearch into the proper methods of cultivating and improving them. This ſtudy, which makes a conſiderable part of the philoſophy of life and

manners, has been ſurpriſingly neglected in Great Britain. Whence it is that the Engliſh, with great natural Genius and Acuteneſs, and ſtill greater Goodneſs of heart, bleſſed with riches and liberty, are rather a melancholy and unhappy people? Why is their neighbouring nation, whom they deſpiſe for their ſhallowneſs and levity, yet awkwardly imitate in their moſt frivolous accompliſhments, happy in poverty and ſlavery? We are obliged to own the one poſſeſſes a native chearfulneſs and vivacity, beyond any other people upon earth; but ſtill much is owing to their cultivating with the greateſt care all the arts which enliven and captivate the

imagination, ſoften the heart, and give ſociety its higheſt poliſh. In Britain we generally find Men of ſenſe and learning ſpeaking in a contemptuous manner of all writings addreſſed to the imagination and the heart, even of ſuch as exhibit genuine pictures of life and manners. But beſides the additional vigour, which theſe give to the powers of the imagination, and the influence they have in rendering the affections warmer and more lively, they are frequently of the greateſt ſervice in communicating a knowledge of the world; a knowledge the moſt important of all others, to one who is to live in it, and who would wiſh to act his part with propriety and dig-

nity. Moral painting is undoubtedly the higheſt and moſt uſeful ſpecies of painting. The execution may be, and generally is, very wretched, and ſuch as has the worſt effects, in miſleading the judgment and debauching the heart: but, if this kind of writing continues to come into the hands of Men of Genius and worth, little room will be left for this complaint.

THERE is a remarkable difference between the Engliſh and French in their taſte of ſocial life. The gentlemen in France, in all periods of life, and even in the moſt advanced age, never aſſociate with one another, but ſpend all the hours they can ſpare from buſineſs or ſtudy with

with the ladies; with the young, the gay, and the happy.—It is obſerved that the people of this rank in France live longer, and, what is of much greater conſequence, live more happily, and enjoy their faculties of Body and Mind more entire, in old-age, than any people in Europe. In Great Britain we have certain notions of propriety and decorum, which lead us to think the French manner of ſpending their hours of relaxation from buſineſs extremely ridiculous. But if we examine with due attention into theſe ſentiments of propriety, we ſhall not perhaps find them to be built on a very ſolid foundation. We believe that it is proper for per-

ſons of the ſame age, of the ſame ſex, of ſimilar diſpoſitions and purſuits, to aſſociate together. But here we ſeem to be deceived by words. If we conſult nature and common ſenſe, we ſhall find that the true propriety and harmony of ſocial life conſiſts in the aſſociation of people of different diſpoſitions and characters, judiciouſly blended together. Nature has made no individual, nor any claſs of people, independent of the reſt of their Species, or ſufficient for their own happineſs. Each ſex, each character, each period of life, have their ſeveral advantages and diſadvantages; and that union is the happieſt and moſt proper, where wants are

mutually ſupplied. The fair ſex ſhould naturally expect to gain, from our converſation, knowledge, wiſdom, and ſedateneſs; and they ſhould give us, in exchange, humanity, politeneſs, chearfulneſs, taſte, and ſentiment. The levity, the raſhneſs, and the folly of early life, is tempered with the gravity, the caution, and the wiſdom of age; while the timidity, coldneſs of heart, and languor, incident to declining years, are ſupported and aſſiſted by the courage, the warmth, and the vivacity of youth.

Old people would find great advantage in aſſociating rather with the young than with thoſe of their own age.—Many cauſes contribute

to

to deſtroy chearfulneſs in the decline of life, beſides the natural decay of youthful vivacity. The few ſurviving friends and companions are then dropping off apace; the gay proſpects, that ſwelled the imagination in more early and more happy days, are then vaniſhed, and, together with them, the open, generous, unſuſpicious temper, and that warm heart which dilated with benevolence to all Mankind. Theſe are ſucceeded by gloom, diſguſt, ſuſpicion, and all the ſelfiſh paſſions which ſour the temper and contract the heart. When old people aſſociate only with one ano-

ther, they mutually increaſe theſe unhappy diſpoſitions, by brooding over their diſappointments, the degeneracy of the times, and ſuch like chearleſs and uncomfortable ſubjects. The converſation of young people diſpels this gloom, and communicates a chearfulneſs, and ſomething elſe perhaps which we do not fully underſtand, of great conſequence to health and the prolongation of life. There is an univerſal principle of imitation among Mankind, which diſpoſes them to catch inſtantaneouſly, and without being conſcious of it, the reſemblance of any action or character that preſents itſelf.

ſelf. This diſpoſition we can often check by the force of Reaſon, or the aſſiſtance of oppoſite impreſſions : at other times, it is inſurmountable. We have numberleſs examples of this in the ſimilitude of character and manners induced by people living much together, in the ſudden communications of terror, of melancholy, of joy, of the military ardor, when no cauſe can be aſſigned for theſe emotions. The communication of nervous diſorders, eſpecially of the convulſive kind, is often ſo aſtoniſhing, that it has been referred to faſcination or witchcraft. We ſhall not pretend to explain the

nature

nature of this mental infection; but it is a fact well eſtabliſhed, that ſuch a thing exiſts, and that there is ſuch a principle in Nature as an healthy ſympathy, as well as a morbid infection.

An old Man, who enters into this philoſophy, is far from envying or proving a check on the innocent pleaſures of young people, and particularly of his own Children. On the contrary, he attends with delight to the gradual opening of the Imagination and the dawn of Reaſon; he enters by a ſecret ſort of ſympathy into their guiltleſs joys, that recall to his memory the tender images of

his

his youth, which, by length of time, have contracted a * ſoftneſs inexpreſſibly agreeable; and thus the evening of life is protracted to an happy, honourable, and unenvied old age.

* Addiſon.

END OF THE FIRST VOLUME.

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